Jo: A plain, but full Mariek.

EXPOSITION
OF THE
CATECHISM
OF THE
Church of England.

Enjoyned to be Learned of every Child, before he be brought to be Confirmed by the Bishop.

Collected out of the best Catechists,
By the Right Reverend Father in God
WILLIAM Lord Bishop of *Gloceſter*.

Negligentia magna Parochi in docendo ad ſalutem neceſſaria, nempe Symbolum, Decalogum, & Pater Noſter, mortalis eſt. Ubi paſſim magnus abuſus eſt eorum, qui contenti docuiſſe Symbolum Latinè, non explicant populo rudi myſteria fidei, præſertim Trinitatis, Incarnationis, tantoperè ad ſalutem neceſſaria.

Væ Parochis, væ Epiſcopis, væ Prælatis.
Eman. Sa. Aphoriſm, voce Parochus.

LONDON,
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TO THE

Right Reverend Father in God,

GILBERT,

By Gods especial Providence,

Lord Bishop of *London*, and
Dean of His Majesties Chappel.

May it please your Lordship,

THat I present this Work to your view, is not for any worth I conceive in it. For it is fitted for such capacities as the Church ordained the Original which it Explains. And then it cannot be expected, that I should search into those depths, that ought to be presented to so Learned, so Grave, and so Ripe a Judgment. But you are

a chief and principle Father, and Propugnator of that Religion profeſſed in the Church of *England*, which is every way conſonant to the Doctrine and Diſcipline of the Primitive times, of which the Foundations are laid down and diſcovered in this *Catechiſm*, in the poliſhing of which I have beſtowed my pains: And therefore this hath encouraged me to preſent my conceptions to your quick eye, and to ſubmit them to your cenſure, being reſolved to ſtand or fall, as your wiſdom ſhall paſs ſentence.

Some years are paſſed, ſince theſe brief and plain Collections were publiſhed, and the occaſion the following Epiſtle will ſpeak out. With approbation, they have been received, and the whole Impreſſion ſold off; So that being called upon by eminent Men in the Church, to publiſh them again, I thought it my duty to invoke your Lordſhips Patronage, and that you would be my

Buckler,

Buckler, as you have been hitherto, againſt any that ſhould dare to oppoſe theſe ſolid and fundamental Truths, which none will be ſo impudent to contradict, but branded Hereticks, and hot-brain'd Phanaticks. Theſe in great ſwarms, as angry Waſps, buz and hum about our Hives, and that they invade not, and ſteal not the Honey from our Bees, there cannot be any better Defenſative provided, than an injunction for frequenting Catechizing without which Sermons, as now in faſhion, upon Deſultory Texts, will be of little uſe.

And lamentable experience hath taught us, that this is an undeniable Truth. For ever ſince Sermonizing hath juſtled out this neceſſary inſtruction (*a*) enjoyn'd on the Lords day, and every Holiday, to be done by every Rector, Vicar, and Curate, half an hour or more before Evening prayer, our people have been poſſeſſed with ſtrange er-

a Queen *Elizabeths* Injunctions 1559. Injunct. 44. Et Canon 59. *Anno* 1603. Rubrick after Confirmation.

rors in Religion, and hurried on by the spirit of giddiness, of faction, of rebellion. It is therefore my hearts desire, that both the Queens Injunction, the practice of the Canon, and that command of His Gracious Majesties wise and pious Grandfather, King *James*, of blessed memory, were imposed afresh, and strictly called upon to be observed, *viz.* That Afternoons Lectures were converted into Explanations of some necessary Rudiments of the *Catechism*: a custom which is yet in use in the most of the (*b*) reformed Churches beyond Sea, and were it but for that only, those, who bear so great affection to their practice in other things, might, methinks, cast one good look towards it. I wish, (*c*) saith a descreet and Learned Author, that they of the Presbyterian inclination would more listen to these their Friends, and if not for Conformities, yet for Christianity sake, not suffer preaching so totally to usurp and

b Confess. *Belgica*, Ca. 68. Synod Dordr. p. 31.

c Hamon Le Strange Alliance of Divine offices. Annot. on c. 4.

and juſtle out this moſt neceſſary office, that, as an Inmat, to expel the right owner. *Fas eſt & ab hoſte doceri*, Taught they may be from thoſe Puritans of the Church of *Rome* the *Jeſuits*, who take it for their Glory that they are the moſt diligent Catechiſts, and for to incourage the Children that come to be catechized, from their Desks and Pulpits, do uſually ſcatter their ἀπορρήτα among them. This is the work upon which I would adviſe and beſeech my fellow-labourers to ſpend themſelves, and their pains eſpecially; and to eaſe their labour, and to help them onward in this good work, 'tis ſuppoſed, theſe obſervations may be very inſtrumental.

Now of all the *Catechiſms* I have ſeen, in this one thing I muſt give the Prerogative to this of our Church, and commend it to Babes in Chriſt, for whoſe ſake it was Compoſed; that, in the entrance into it, the child is put in mind of

his solemn vow and promise made unto God in his Baptism, which consists in his Abrenunciation, the Profession of his Faith, and observation of the Commandements: and after to give hearty thanks for his matriculation, or ingrafting into Christ, in which most *Catechisms* are altogether defective. Further, all the answers following are brief, but full, and fitted for weaker memories, requiring only explication, but not addition. *Quintilian* was wont to say, That they who were to bring up Children, must deal by them as men do with narrow-mouth'd bottles, instil their Principles, as they do the Water, by little and little, for if it be over-hastily done, more will flush over and be lost, than powred into the Vessel.

This I have endeavoured here, and if well, I implore your Lordships, countenance, if short of your expectation, I humbly beg your Lordships Candor to bring your Mantle

tle and cast over and cover my defects. And of this I have good hope, because since the first hour, that it was my happiness to be known to your Honour, you have been pleased to look upon me with a Fatherly eye. That eye which you cast upon all men that are worthy of your favour. These live in you, and live by you, among which you have set me up to be a prime Example. In all gratitude I do acknowledg, that next to His Majesty, for whose goodness to me I can never return sufficient thanks, your endeavours from an obscure man have advanced me to a place of Honour and Dignity in the Church, which that I may manage with prudence and sobriety, to the honour of God, the good of his People, the peace, and re-union of this distracted Church, God Almighty assist me with his Grace, and you and all good men with their Prayers. Did I intend to run out into *Enconiums*,

I have an ample Field, this one may ſuffice for a large teſtimony of your ſufficiency, wiſdom, ſincerity, and piety, that the moſt excellent of Princes, and the beſt of men ſhines upon you in ſo full a luſtre, as if he hoped by you and thoſe he hath choſen to aſſiſt you, to diſpel all the clouds, that have darkned the face of our Church theſe Twenty years. The burden is both weighty and troubleſome, which that it may be undergone with prudence, and born with patience, is the hearty Prayers of him who is,

Your Lordſhips

in all due obſervance,

London, 1661.
June 20.

WILL. GLOCESTER.

TO

TO

All his Loving

PARISHIONERS

OF

LLANDILO-VAWR.

THE

Author Prayeth increaſe of Grace, Knowledg, Health, and future Happineſs.

IT may ſeem ſtrange to Wiſe and Learned men, that after the exact pains by great Divines, taken in the Expoſition of the Church Catechiſm, either in whole, or in part, I ſhould offer to the publick view theſe my leſs poliſhed Conceptions. But before I be utterly condemned

condemned for the undertaking of a needleſs labour, my deſire is, that theſe reaſons which have moved me to it, be fully weighed, as my Apology, which I hope may prove ſo juſt, that at leaſt I ſhall deſerve excuſe, for more I expect not.

The labours of thoſe Learned men I gratefully and ingenuouſly acknowledg, are far beyond any thing I can do; but withal, either for phraſe or matter ſo high, ſo abſolute, that they are in many expreſſions beyond the vulgar capacity, whom chiefly I intend to inform, and therefore have expreſt my ſelf in the eaſieſt and moſt familiar Language I could invent, and inſerted no more than I held requiſite for all to know: all ſuperfluities and quaint or long diſcourſes being purpoſely omitted.

Beſides thoſe excellent endeavours of other Learned men are come to knowledge, much leſs to the hands of few men in theſe parts, where I have been Reſident more than Twenty years, and may therefore preſume, that many may look into

theſe

these Principles of Divinity, delivered by one who is well known among them, and cast as kind an eye upon the work, as they have always done upon the Author: who although no Native, yet he acknowledgeth himself for very many civilities, much indebted to the whole people of these antient Britains.

But that which hath most of all prevailed with me, is the sad face of Religion we behold and condole here, ever since the Act of propagation of the Gospel hath been put in execution in those parts. For the Itinerants are so few, so ignorant, so mean, that I say no worse: that as it was in the days of Eli, *so now, for their sakes, the sacrifice of the Lord is abhorred, and the people are scatter'd upon those Mountains without a Shepherd.*

It was written by Hippolytus, *who lived above* 1300 *years since: That in* *Ad Anticlristi novissima tempora Ecclesiarum ædes sacra tugurii instar erunt, preciosum corpus Christi & sanguis non extabit; Liturgia extinguetur; Psalmorum decantatio cessabit; Scripturarum recitatio non audietur.* This Testimony is cited by *Claud. Saintles* in his Tract before the Liturgies, *Tomo* 4. *Biblioth. Patrum* out of St. *Hierom* upon *Daniel*, and by Mr. *Mede* in his Antiquity of Churches. And that which is delivered by *Suarez*, *Pererius*, *Ovandus*, *Acosta*, *Aquipontanus*, and *Bozius*, Learned men of the Romish Party, concerning the suppression of Religion in the time of Antichrist, is every way consonant to the judgment of *Hippolytus*.

the

the laſt times of Antichriſt, the holy Houſes (of God he means) ſhall be like a Cottage: the precious body of Chriſt and his blood ſhall not be extant: The Liturgy ſhall be extinguiſhed: the ſinging of Pſalms ſhall ceaſe: The reading of the Scripures ſhall not be heard.

Truth they ſay is the child of time, and time hath preſented unto us ſo ſad a ſpectacle in theſe parts, that there is not one ſyllable of all this which is not verified. The holy Houſes of God (for in relation to the ſervice of God in them heretofore performed, I will yet ſo call them) theſe holy Houſes, I ſay, are become like the Prophets Lodge in a Gar-
Iſa. 1. 8. *den of Cucumbers, deſerted, ruined: no Cottage on a hill more deſolate, more defaced, the people having no encouragement to reſort to that place where they have neither Miniſter to pray with, or for them, or to ſing praiſes to God with them, nor any at all in many places, no not ſo much as a gifted man (as they uſe to gloſs it) to inſtruct them. For theſe are not Ubiquitaries, and conſequently*

quently are forced to be Non-residents, that you may know this was not the sin alone of the now vilified and dejected Clergy.

Farther, the precious body and blood of our Lord and Saviour Jesus Christ, exhibited in the Sacrament, hath been prohibited to be administred in publick Assemblies, and the Ministers imprisoned and punished for doing their duty. That the Liturgy is extinguished, singing of Psalms ceased, the reading of the Scriptures utterly by our new Teachers neglected, and cast aside, I need not say, since 'tis notoriously known to you, and all other in these parts, that no Service, nor Psalm, nor reading of the Sacred Text, hath been in publick use, ever since these Novelists have set footing amongst us. I leave it now to all judicious men to judg what a near resemblance there is betwixt these our times, and those of Antichrist, of which Hippolytus *gave us those former Characters.*

Left

Lest then the foundations of Religion, which are so much shaken, should perish together with the practice of it, and be buried under so much rubbish which is cast upon it, I have taken this pains to preserve its lustre and integrity in the memories of all those, who bear any true love to substantial, confessed, and ancient Truths.

New light is a Notion of a hot brain, and will easily like an ignis fatuus, *or* Will with the Wisp, *carry a man out of the safe and straight way, and thereby endanger the man: But the antient Light established and received in the Church of* England *is a secure guide to direct you, that you neither incline to the cunningly composed charms of Popery on the right hand, nor the brainsick imaginations of men of unstable minds on the left.*

That Truth which this my once glorious Mother taught me, and by a sad search I found consonant to the Word of God, I always held forth unto you, for those many years I was permitted to be your Pastor, being all that time your Catechist:

Catechiſt: and what I then opened at large, that in a ſhort ſum (my dear Pariſhioners) I here preſent unto you, and all other Chriſtian people, as a memorial and Legacy of my Love and Deſire, that they and you ſhould live and dye good Chriſtians.

Above theſe Three years by the ſeverity of theſe times, as you know too well, and I with grief, I have not been ſuffered, but peremptorily prohibited to make uſe of my Talent to your benefit, or any other: being ejected and ſilenced, not for any Crime then alledged, or for ought I can underſtand, to be alledged againſt me, except it were that I could not be perſwaded to ſubſcribe the Engagement. For that I ſuffer: and I would to God, that in it, I ſuffered only; mine is but a temporal loſs, yours is a ſpiritual. I can feed my ſelf, when you and millions beſides ſtarve for want of Heavenly food. The ſharp Famine that is come upon this people, ought to be lamented with tears of blood. Therefore, ſaid I, Look away from me, Iſa. 22. 4.

I will weep bitterly; labour not to comfort me, becauſe of the ſpoiling of the daughter of my people.

For the Event upon the Act is ſo lamentable, that it will deſpoil many of the power and life of Religion, and without ſome vigorous remedy, a few years will more and more confirm it. There being no viſible means left to continue in the memories of the aged, the Principles which they had learned, nor to bring to the memories of the younger ſort the neceſſary foundation of Chriſtian Religion.

To ſupply which defect, and to prevent as much as in me lies, this inconvenience, I have as plainly, and as briefly as I could, Collected this ſum of Divinity. Speak I may not, write only I can, and if you and your poſterity, with other Chriſtians, ſhall make good uſe of this plain food, I little doubt, but this little will nouriſh you in a right way to Heaven. For here you are directed what to know, and what to do, in which Two conſiſts the life of Religion.

'Tis the higheſt of wiſdom, ſo much as lies in us, of man to make a God. For as it is the moſt noble work of the Divine mind, perpetually to contemplate it ſelf, and reſt in the eternal love of it ſelf: ſo it is alſo the ſum of all our wiſdom and piety, to know God, and to love God. We know him, when we know his Will, and we love him, when we make his Will our Rule for our life and practiſe. This is, to uſe St. Paul's *words, to behold as in a glaſs the glory of the Lord, and to be changed into the ſame image. The High-Prieſt in the old Law, was to have upon him a double Ornament, a Plate of pure Gold upon his head, and another Plate of twelve precious ſtones upon his breaſt: the ſeat of knowledg is the head, the breaſt the place of love, by which not unaptly may be ſhadowed out unto us, that we reſerve for our Chriſtian Piety the two chief parts about us, the head for the knowledg, and the heart or breaſt for the love of our God.*

Θεὸν ποιεῖν ἐξ ἀνθρώπου τὸ μέγιστον. Hierocles.

2 Cor. 3. 18.

Exod. 28. 15. & 36.

Upon

Upon the reflection of theſe Two I have drawn all theſe Principles. God make you as careful in the knowing and practiſing, as I have been cautelous in the Compoſing; for I have made choice of that only, which I judged neceſſary to inform your underſtanding, and rectifie your Will, to increaſe your knowledg, and better your life. You may then by the knowledg and practiſe of what is here delivered, grow up to be perfect men in Chriſt Jeſus, and receive at laſt a Crown of Glory, which is the perpetual prayer of him, who is

Your aged Paſtor,

WILL. GLOCESTER.

THE

THE

Title or Inſcription.

A

Catechiſm:

That is to ſay,

An *Inſtruction* to be Learned of every Child, before he be brought to be confirmed by the Biſhop.

A Catechiſm is a word uſed in a Church ſenſe, ſignifying a little Book, in which is delivered the brief ſum, or chief principles of Chriſtian Religion. He who teacheth this is called the Catechiſt, and he who is taught is, *Catechumenus*, a Diſciple, a Scholar, one taught, inſtructed or edified. For κατηχέω is rendered by *Heſychius*, the learnedſt of Grammarians, οἰκοδομήσω, I will build or edifie. Heb. 6. 1. Gal. 6. 6.

All thoſe former words are derived from ἦχος a ſound, from which comes our Engliſh word *Echo*, which is but a reciprocation of the voice, or a return or report of what is uttered. Not without reaſon then the Spirit of God choſe, and the wiſdom of the Church retained, thoſe forementioned notions, becauſe the chief Principles of Chriſtianity were at firſt inſtilled by the ear: the ſound of the Apoſtles words going out into all Lands. For

Quæ nec reticere loquenti, nec prior ipsa loqui didicit.

at the highest are but *Echoes*, or sounds, whose propriety is to report what is heard. Which ought to be observed accurately by all Catechists, who are not to teach for Doctrine their own conceptions, but to sound into the ears of others, what they have heard, and nothing but what they have heard, to wit, the certain words of their Master and his Disciples first founded in the Gospel.

2. *Of the Catechist.*

In St. *Paul* he is called ὁ κατηχῶν, or he that teacheth; in the Primitive Church, ὁ κατηχήτης: To which Office, though they, who now pretend to the highest gifts, will not stoop, yet (*a*) great men in the Church have owned that name.

(*a*) *Pantenus, Clemens Al. Origen. Hieroeles* in the famous Church of *Alexandria. Euseb. lib. 6.* Great *Cyril* at *Jerusalem, Greg. Nyss. Hieron.* in *Catalogo Script. Eccles. August.* wrote a Book *de Catechis. rudibus. Hieron. in Apol. ad dom.* confesseth that he had for his Catechists *Nazianz.* and *Didymus Optatus* in the Church of *Carthage* appointed Doctor *Audientum. Cyp. Ep. 24.*

3. *Of the Catechumeni, or* Catechised.

Gal. 6. 6. Luke 1. 4. 1 Cor. 14. 19. Act. 18. 25. *Tertull. de corona militis. Cyp. de hæret. baptiz. Ep. 13. Aug. de fide & operibus.*

These *Audients* or Hearers, commonly called *Catechumeni* in the Church story, the word and root of which word we find in the New Testament, being to learn the Catechism, before they were admitted to the Sacrament, were of two sorts.

1. *Adulti*, men grown, whether of Jews or Gentiles, who were perswaded to receive the Gospel, but were not yet baptized, and consequently not to be admitted to the Sacrament, before they had given an account of their faith, and promised to live a holy life consonant to the rules of the Gospel.

2. Chri-

2. Chriſtians children born in the Church, who becauſe born within the Covenant, and by Baptiſm received, when they were grown to capacity, were taught the principles of Chriſtianity, of which when they could give a reaſonable account, they were brought to the Biſhop to be confirmed, of which more by and by.

4. Of the matter of the Catechiſm.

Theſe principles were only ſuch things as were neceſſarily, or very profitably to be known by every Chriſtian.

The queſtion was ſhort, and the anſwer full and pertinent: and that they might be the eaſilier learned and remembred, they were conveyed in the feweſt and plaineſt words that might be. That caution of the wiſe being obſerved, *Doctor doceat diſcipulos via brevi*, Let the Maſter teach his Scholars the ſhorteſt way. No rule being much worth which is long, and loaded with unneceſſary words. To this end our Saviour drew the whole Law to Two heads: [a] Love to God: Love to our Neighbour. St. *Paul* to one ſyllable. [b] Love is the fulfilling of the Law. Repentance toward [c] God, and Faith toward our Lord Jeſus Chriſt, are ſet down as the Sum of the Goſpel. Theſe then are the principal matter of any Catechiſm, and the briefer the Rules are about them, the better.

[a] Mat. 22. 27.
[b] Rom. 13. 9, 10.
[c] Act. 20. 21. Heb. 6. 1.

Divines may learn to be wiſe from other profeſſors who deliver the grounds of their Art and Science in little Breviates; knowing well that the Scholar is not capable of deeper diſcourſes till theſe grounds be well laid and committed to memory. Hence it is, that Lawyers have their Inſtitutions; Phyſicians

their Aphoriſms; Philoſophers their Introductions; Grammarians their Accidence; Scrivners their Characters, and firſt draughts of Letters: In a word, all knowledge proceeds from ſimple terms, and ſo muſt the knowledg of Chriſt: it muſt be taught in the eaſieſt way, and learned by the eaſieſt rules, which ought to be, and is in the Catechiſm ſummarily, briefly, and yet fully propoſed. He that knows more can but deſcant upon this, and he that knows leſs, knows too little.

5 *This is to be learned of every Child.*

With us the perſons to be inſtructed in theſe principles are Children, which is not to be underſtood excluſively, as if thoſe who are grown to riper age were not to be taught in theſe. But the Church, ſuppoſing the aged to be already well grounded in theſe principles, fits and enjoyns theſe Leſſons to the younger ſort. In this being awed by that command which God gave to the Jews, *Thou ſhalt ſharpen them*, i. e. my Commandments, Statutes, Judgments, or teach them diligently thy Children: and obeying that Apoſtolical precept, *Fathers bring up* [a] *your children in the nurture and admonition of the Lord*; treading in the footſteps of *Abraham*, that [b] *taught his houſhold the Covenant*, and the Mother of [c] *Timothy* who inſtructed her Son *in the Scripture from a Child.*

Deut. 6. 7. & 4. 9, 10.

[a] Eph. 6. 4.

[b] Gen. 18. 17.

[c] 2 Tim. 3. 15. & 1. 5.

By this means Children ſeaſoned with the principles of Religion, before malice, ſelf-love, by-ends, or corrupt examples have depraved their minds and actions, a good foundation would be laid betimes for direction of the courſe of their whole lives, and the ſeed of

of the Word would be in them preſerved whole and ſound. Men would be better livers, and ſounder believers. Horrid vices would not uſurp the name of vertues, nor Helliſh opinions appear veſted with the cloak of Truth. For out of queſtion were the younger ſort imbued with the undeniable grounds, and clear knowledg of the Orthodox Religion, they could not be ſo eaſily carried down the headlong ſtream of wickedneſs, nor moved aſide by every light puff and wind of Doctrine; The *Jeſuite* would not gain ſo many Proſelytes, nor the Sectary ſo many light-headed followers.

6. Before he be brought to be confirmed by the Biſhop.

The love, care, and gravity then of the Church, was that of a Mother, that would have all her Children brought up in the fear and nurture of the Lord: Of which education, when they could give a ſufficient teſtimony, then they were to be brought to the Biſhop to be confirmed; And ſhe profeſſeth the reaſons, which led her to this juſt and pious reſolution, to be theſe Three. In the Rubrick before the Catechiſm.

1. That Children being of diſcretion, may then themſelves with their own mouths, and with their own conſent openly before the Church, ratifie and confirm, what their Godfathers and Godmothers have promiſed for them in Baptiſm: and alſo promiſe that by the grace of God they will evermore endeavour themſelves faithfully to obſerve and keep ſuch things, as they by their own mouth and confeſſion have aſſented to.

2. Foraſmuch as Confirmation is miniſtred to them that be baptized, that by impoſition of Hands and Prayer, they may re-

ceive ſtrength and defence againſt all Temptations to Sin, and Aſſaults of the World and the Devil: it is moſt meet to be adminiſtred when Children come to that Age, that partly by the frailty of their own fleſh, partly by the aſſaults of the World and the Devil, they begin to be in danger to fall into ſundry kinds of ſin.

3. For that it is agreeable with the uſage of the Church in times paſt, whereby it was ordained, that Confirmation ſhould be adminiſtred to them of perfect age, that they being inſtructed in Chriſts Religion, ſhould openly profeſs their own Faith, and promiſe to be obedient to the will of God.

Thus far the Rubrick. And the Reaſons are weighty. For the Child being grown up before God, the Biſhop, and the Congregation, with his own mouth takes upon him the ſame obligation, which at his Baptiſm his Sureties had undertaken for him: ſo that he frees them, and binds himſelf, renewing the old Bond to perform the conditions; in believing, doing, and forſaking, what is to be believed, done or forſaken. Which double vow made firſt by others ſolemnly for him, then again as ſolemnly renewed by him, ſadly thought on, in all reaſon will have a powerful impreſſion on the heart, for the preſent, and an effectual influence in his whole life for the future. 2. Which work, becauſe it is difficult, and beyond the power of man, therefore the Biſhop was to impoſe his hands upon him, to bleſs him, to pray for him, that God would ſtrengthen him, and daily increaſe in him, his manifold gifts of grace: that he would beſtow upon him the Spirit of Wiſdom and Underſtanding: the ſpirit of Counſel and Ghoſtly

The Prayer at Confirmation.

Ghoſtly ſtrength : the ſpirit of Knowledge and true Godlineſs, and fill him with the ſpirit of his Holy fear. With much more to the ſame purpoſe, as it is to be ſeen in thoſe pious Prayers appointed to be uſed at Confirmation. Which the Church held fit then to be adminiſtred, when Temptations, in reſpect of the Childs proclivity to vice, might moſt ſtrongly aſſault him. 3. And that which moved our Church of *England* to retain this, was becauſe the firſt Reformers in it found that this rite was agreeable to the uſage of the Church in times paſt. Which is very true. There be, that make it an Apoſtolical inſtruction, having an Eye to *Heb.*6.2. And *Calvin*, *Beza*, and *Aretius* ſeem (upon the place,) to like well of it. Sure I am that the ancient Fathers and Councils are full, and evident witneſſes for it. The Councils enjoyn it to be done ; the Fathers witneſs that it was done, whoſe Teſtimonies I could and would produce at large, but that it is already done by * a grave Divine, a true lover of Peace, Truth, and Order.

Cereus in vitium, Hor.

* In a manual that bears the Title of χειροθεσία, or the Apoſtolick Inſtitution of Impoſition of hands for confirmation, printed *Anno* 1649. There alſo may be read the approbation of it by the learneſt Divines of the Reformed Churches, with the profits that will enſue upon the uſe of it, and the inconveniencies upon the neglect.

Were Confirmation in frequent uſe, and reſtored to its original purity, theſe benefits would from thence enſue.

1. Catechiſing would be brought in uſe and eſteem.

2. The unity of Faith would be maintained.

3. Parents would be more careful to inſtruct their Children.

4. Children would be ſounder in Faith, and better manner'd.

5. Ignorant and ſcandalous Perſons might be better diſcerned, and ſo the offence taken from mixt Communion, removed.

6. The wrangle about the formality of a Church Covenant, and collecting of members quieted and compoſed.

There being in Confirmation the ſubſtance of what is ſo much, and ſo hotly contended for, and that far better grounded and bottomed than any new device can be. It is my hearts deſire, and let the God of Peace in Mercy be pleaſed to bow down his ear to it, that our Brethren of the Church way may be moved to recal, revive and admit this (at leaſt antient Eccleſiaſtical, if not Apoſtolical) inſtitution. For thereby they might effect in a peaceable way, the diſſipation of the clouds of ignorance, the reſtitution of the true light of the Goſpel, the removal of prophane Perſons from participation of the Lords body, the admiſſion of ſuch as charity ſhall judge worthy. I ſay all this may be done in a peaceable way, which (not without great difficulty, regret, effuſion of Chriſtian blood, and much wealth,) hath been projected and purſued.

I ſhall add only one thing more, and ſo cloſe up this Preface, which is an humble requeſt to all our diſſenting Brethren: that ſince they diſlike this ſhort inſtruction of our Mother the Church of *England*, they would agree to propoſe a Catechiſm of their own, by which it may appear, what queſtions are requiſite to be demanded of, and to be anſwered to, by any Neophyte, before he may be admitted a Member of a collected Church.

And there is great reaſon for this my requeſt. Firſt, becauſe I read not of any ſetled Church except the *Arrians*, who have been or are at this day, without ſuch a brief Introduction. To them indeed, the *Arrians*, I mean *Athanaſius* objects, that they had no Catechiſm. *Scult.* in Iſa. 8. *cap.*

Then again, without this, they cannot aſſure us of any harmony among themſelves: but to us their Church muſt ſeem like to that ſtate of the *Cyclops* in *Euripides*, of which *Silenus* thus certifieth *Ulyſſes*, ἀκούει οὐδὲν οὐδεὶς οὐδενός, no man in any thing heard what the other ſaid: or if you had rather, like thoſe builders at *Babel*, where men underſtood not one another, which hinder'd the work, becauſe that one was not able to know what his fellow called for. *Eurip. Cycl.*

Bring me, quoth one, a Trowel quickly, quick,
One brings him up a Hammer: hew this Brick
Another bids, and then they cleave a Tree.
Make faſt this Rope, ſaith one, they let it flee.
One calls for Planks, another Morter lacks,
They bring the firſt a Stone, the laſt an Ax. *Du Bartas.*

In this confuſion, as there can be no certainty among themſelves, ſo there cannot be any encouragement to thoſe whom they account without, to come in and joyn with them, till they may know upon what terms to be admitted; which by a brief Catechiſm ſet forth by a common conſent of their Congregational Churches would be apparent.

Laſtly,

Laſtly, this lies rather upon them to condeſcend to, if they be, as ſome conceive, the 144000. that ſtood upon Mount *Sion* with the Lamb. *Rev.* 14. 1, 2. For among them there was the Voice of Harpers harping with their Harps. Harpers are Muſicians, and Muſick pleaſeth not, except the ſtrings be firſt tuned, and if it be in conſort, as here it was, then the inſtruments muſt be tuned one to another. For where this is not done, we may take up the old Proverb, *Aſinus ad lyram*, the Aſs takes up the Harp, and thoſe that harken to the Muſick, deſerve *Midas*'s reward. I humbly then beſeech them to tune their Harps, and their Harts one to another, that the diſcord offend no more; ſo ſhall we the eaſilier be perſwaded, that they are of that number that ſtood with the Lamb upon Mount *Sion*, becauſe *Sion* is built as a City, that is at unity in it ſelf, or compacted together: ſo ſhall we be the more ready to lend an ear to their harmony. Now of this we can have no certain knowledg, much leſs encouragement, till we find in them muſical ſouls and an harmony in judgment, and this their judgment manifeſted that way I have propoſed. To which motion I beg of them to yield for his ſake, who came to reconcile all things in Heaven and Earth, God to man, man to God, Angels to men, and man to man, being the Prince of peace, our Lord and only Saviour Jeſus Chriſt.

Napier. Brightman.

The ſum of the whole Catechiſm.

IT contains

1. A Preface, abſolved in the Four firſt Queſtions.

2. The

2. The Creed of the Apoſtles,
3. The Ten Commandments,
4. The Lords Prayer,
} and the Expoſition of theſe Three.
5. The Doctrine of the Two Sacraments, Baptiſm, and the Supper of the Lord.

Queſt. *What is the firſt queſtion of the Catechiſm?*

Anſw. *What is your name?* A. B. C. &c.

Queſt. *Why begin you with that queſtion?*

Anſw. Upon very good reaſon, *viz.* That a man ſhould never call to mind his name, but remember that he is a Chriſtian: for his Name was given him, it was not at his Birth belonging to him. Every Chriſtian bearing Two names; the one of Nature, which is the name of his Houſe, Family or Kindred, and this he brings into the world with him; the other of Grace, of Favour, being his *Sirname*, that is over and above added unto him. And as the firſt puts him in mind what he was, ſo doth this ſecond what he is.

Datum non Natum.

Sobre nombre, ſuperior name.

2. And it is ſet before the other, becauſe it is to be eſteemed above the other, it being an higher honour, grace, and favour, and a matter of more comfort and hope to be a Chriſtian, than to be a Man. Our Regeneration is to be prized before our Generation, our new birth before our firſt birth. For by the one we are miſerable, by the other we are in the way to be happy.

Phil. 3. *à* verſe 4 *ad* 9. Pſal. 51. 5. Rom. 7. 24, 25.

3. It is wiſdom then in a Chriſtian, by occaſion of this queſtion,

1. To enquire how he came by this name, and to know that his name is a ſign of ſomething that he is to learn and do. That he

he is first to learn the Duties of Christian Religion, and then to practise them: walking worthy of that name by which he is called, lest he cast a disgrace upon it. It is Honourable and Holy, being imposed by a Sacrament: yet an unholy life will spot it, and make it unholy and dishonourable.

Ephes. 4 1.

2. When this Name is imposed, care would be taken, that all fantastical names be avoided, and such only imposed, as may bring to mind the Piety, Charity, Vertues, and Excellencies of those Persons that bare them, whose ways and works may be patterns for posterity to imitate. Which Rule we shall find very curiously observed by the Patriarchs of old, and by the People of God in the Scriptures.

Quest. *Who gave you this name?*

Answ. My Godfathers and Godmothers, in my Baptism, wherein I was made a member of Christ, the Child of God, and an Inheritor of the Kingdom of Heaven.

The Explication.

In which answer you are to consider,

1. The Imposers of your Name: Your Godfathers and Godmothers,

2. When it was imposed: In your Baptism.

3. The Benefits, Favours, and Honours then given; which are Three.

a 1 Cor. 6. 15.
b Rom. 8. 14. 17.
Rom. 3. 17.

1. *a* To be made a Member of Christ, *Ephes.* 5. 30.

2. *b* The Child of God, 1 *John* 3. 1, 2.

3. An Inheritor of the Kingdom of Heaven.

Of Godfathers and Godmothers.

As when one is born: first he needs a Nurse, after a Master; one to feed, another to instruct him: so every Babe in Christ needs Milk, and after strong meat, that he may grow to be a perfect man in Christ Jesus. It seemed good to the wisdom of the Church to that end, to take Sureties of the Child, who being honest and charitable men, would undertake to see what was promised to be performed.

Jun. & Tremel. in *Isa.* 8. 2. derive this custom from the Jews. *Adhibui mihi testes fidos Uriam sacerdotem & Zechariam filium Jeberechiæ*, i. e. *Viros nominatim advocatos, ut testarentur nomen illud filio meo impositum in Ecclesia cum circumcideretur. Nam eo tempore indita fuisse olim à parentibus nomina, constat ex* Gen. 21. 3, 4. Luke 2. 21. *Atque ex hoc ritu profectum esse illum nostrum constat, quo certi homines speciatim adhibentur testes accessûs ad Christum & Ecclesiam per Baptismum, & nominis Baptismo inditi—— Hos vulgò Compatres & Commatres Græci olim* Συντέκνους *appellabant.* But more anciently they were called Ἀνάδοχοι, and by the Latine Church *Susceptores, Sponsores, Fidejussores. Æthiopum Canon universalis*; *Bibliotheca patrum, tom.* 4. *Tertull. de Baptis.* cap. 18. *Quid necesse est Sponsores etiam periculo ingeri.*

Aug. Ep. 23. *ad Bonifacium, Offeruntur parvuli ad percipiendam spiritualem gratiam ab iis, quorum gestantur manibus.* He means the Godfathers.

But we have yet more ancient testimonies for this custom: The Baptized desiring by the Mediation of his Ἀναδόχου Undertaker, that he might be a partaker of God, and of the Divine Mysteries. After his Profession, the Priest ὀπτᾶσιν αὐτὸν τὴν χεῖρα τὴν δεξιὰν τὴν χεῖρα, καὶ σφραγισάμενον ἀποφάλλεται κελεύσει τοῖς ἱερεῦσι τῷ ἀναδόχῳ, Eccl. *Hierarch. Dionys.* cap. 2. In the last Chapter of the same Book, he gives the reason why the Church Baptized Infants, and shews the manner of their susception. Τοῦτο τοῖς θείοις ἡμῶν καθηγεμόσιν εἰς τὸ ἐλεύθοι, ἐδόξεν εἰσδέχεσθαι τὰ βρέφη καὶ τόνδε τὸν ἱερὸν τρόπον, ὥστε τοῦ φυσικοῦ τὸ προσαγομένης παιδὸς γονέας παραδίδοναι τὸν παῖδα τινὶ τῶν μεμυημένων ἀγαθῷ τὰ θεῖα παιδαγωγῷ. Καὶ τὸ λοιπὸν ἐκ ἀυτῷ τὸν παῖδα τελεῖν, ὡς ἐκεῖνο θείῳ πατρὶ, καὶ σωτηρίας ἱερᾶς ἀν δόχῳ· with much more to the same purpose in the following words. Say that this Book be not his, whose name it bears, yet it is known to be very ancient. *Justin Martyr*, or whosoever is the Author of that Book in resp. *ad Orthodoxos*, Ἀξιῶ τὰ δὲ τὸ Βαπτίσμα καὶ ἀγαθῶν τὰ βρέφη τῇ τίσει τῶν προσφερόντων αὐτὰ τῷ Βαπτίσματι.

Some

Some of them call them Witnesses very improperly: as if they came to see and testifie what is done. It savours more of Piety, to give them their old names, by which they are put in mind, how they ought to be affected toward those Children for Gods sake, and to take care for their Religious Education, for which the Church accepts them as Sureties.

Platina in vita Hygini affirms out of the ancient Records, That *Hyginus* Bishop of *Rome*, and Martyr *Ann. Dom.* 144. *voluit unum saltem Patrimum unamque Matrimam Baptismo interesse. Sic enim eos appellant*, saith he, *qui infantes tenent, dum baptizantur.*

2. The second thing to be considered is, that this name was imposed in Baptism, which is all one, as if I had said, when I became a Christian; Baptism being the Sacrament of Admission, Entrance, or Matriculation in the Church. But of this point more when I come to speak of Baptism.

3. The third thing to be considered, is those words,

When I was made.

This intimates that a man is *factus non natus*. Not born what he is now, a Christian, but was made such: which is thus expressed, by St. *John*, chap. 1. ver. 12, 13. *But as many as received him, to them gave he power to become the Sons of God, even to them that believe in his name, which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.*

For the better understanding of this point, it is necessary that we know that there is a threefold estate of man. 1. The one that is past and lost. 2. The second that is present, and recovered. 3. The third that is future and expected.

Of

1. Of *Mans first Estate.*

The first estate of man, is that in his Creation, when he was made after the Image of God, a righteous and a holy Creature: perfect in his understanding, in his will, and in his affections. 1. Then God gave him a Law written in his heart, that taught him his whole duty. 2. Then God gave him a Positive Law, that he should not eat of one Tree only in the Garden of Paradise, *Gen.* 2. 27. Gen. 1. 27. Col. 3. 10.

3. Then God gave him ability and strength to perform what he required. And upon this performance

1. A continuance of this light and strength to direct and assist him. Gen. 1. 27. Gen. 5. 1.

2. A reward of this performance. To wit, a possibility to have lived for ever without sinning, and to have been for ever happy. *For death entred by sin,* Rom. 5. 12. 1. Cor. 15. 21, 22. Ephes. 4. 24. Col. 3. 10. Wisd. 2. 23.

This was mans first estate in which *Adam* was created, being the representative of all mankind. And the perfections that were in him, and the promise made unto him by the first Covenant, did belong unto all mankind, But this is that estate which is past and lost. Rom. 5. *a* ver. 14. to the end of the chapter. 1 Cor. 15. 22. Heb. 7. 9, 10.

2. Of *Mans second Estate.*

To understand this Estate, we must consider Two things.

1. What condition man is in by *Adam*'s fall.

2. What condition man is in by God's grace.

1. By *Adams* fall and disobedience, all men are miserable, and our misery lies in this, that all the Faculties of our souls are corrupted, the imaginations of our hearts are evil continually, we have drawn upon our selves a guilt, Rom. 7, 18, 19, 20. Gen. 6. 8. Mat 15. 19. Psal. 51. 5. Gen. 2. 17. Gen. 3. 6.

guilt, and this guiltiness makes us liable to punishment.

Adam did eat the forbidden fruit, and so sinned: and we, being in his Loins, sinned with him. *Rom.* 5. 19. *By one mans disobedience many were made sinners.* Now this sin is ordinarily by Divines called Original sin.

And upon the commission of this sin.

1. *Adam* was cast out of Paradise. *Gen.* 3. 24.

2. Condemned to death, *Gen.* 2. 17. *Rom.* 5. 12. 13.

3. And became an object of Gods anger, *Rom.* 5. 16.

Col. 3. 10. 4. He lost Gods Image. His light was dimmed, his strength totally weakned; there was Error, Darkness, and disorder in all the Faculties of his Soul, *Ephes.* 4. 17. 18.

5. Lastly, he forfeited his Crown, and was deprived of Eternity and Felicity.

And from that hour to this, there hath been no man living (our Saviour Christ only excepted) that can be justified in Gods sight, *Psal.* 143. 2. All having sinned, and so coming short of the glory of God, *Rom.* 3. 23.

Psal. 51. 5. And this is now our present estate of Nature in which we are born, which is a wretched and lamentable condition, in that being thus considered, we are all lost, and cast away, being Children of wrath, and to be inheritors of eternal fire prepared for the Devil and his Angels.

Ephes. 2. 3. 2 Pet. 2. 14. Mat. 25. 4.

2. Now to raise our hearts in the sad thoughts of this our wretched estate, necessary it is, that we take a view of that comfortable condition, that man is in by the Grace of God: which is this.

Ephes. 2. 5, 6, 7. Man being thus fallen, lost, and condemned to death, it pleased God out of meer Mercy, freely to make a new Covenant with him

him for life and ſalvation. It was made with the ſame *Adam* that fell, and in whom we ſinned, in theſe words, *The ſeed of the Woman ſhall break the Serpents head*: That is, Chriſt, who was the ſeed of the Woman, as appears, *Gal.* 3. 16. ſhould break and deſtroy the Serpents head; that is, the power, ſtrength and dominion of the Devil. And this Covenant was repeated, and renewed to *Abraham*, *Gen.* 22. 17, 18. *In thy ſeed*, that is, Chriſt, *Gal.* 3. 16. *ſhall all the Nations of the earth be bleſſed.* Chriſt then is the foundation of this ſecond Covenant, by which all Mercy and Grace is made over to us. For in him all the promiſes of God are *Yea and Amen*, 2 *Cor.* 1. 20. Yea, that is, Verified; and Amen, that is, Ratified and confirmed immutably. Ephes. 2. 7,8. Gen. 3. 15.

Now the particulars of this Covenant are theſe,

1. A Revelation of his Will, or the Law of Faith, according to which Chriſtians ought to live, *Heb.* 8. 10, 11. *I will put my Laws in their minds, and write them in their hearts.*

2 A promiſe and aſſurance to deliver us from our enemies, *Luk.* 1. 71. which are Satan and Sin.

1. From Satan, *Col.* 1. 13. He hath delivered us from the power of darkneſs. And, 2 *Tim.* 1. 26. God ſends his Miniſters to inſtruct, that men may recover themſelves out of the ſnare of the Devil.

2. From Sin, that is, from the condemnation for ſin, and the dominion of ſin, *Rom.* 8. 2. *For the Law of the Spirit of life in Chriſt Jeſus, hath freed me from the Law of ſin and death.* And the promiſe is extant, *Heb.* 8. 12. *I will be merciful to their unrighteouſneſs, and their ſins and iniquities I will remember no more.*

3. A Promise he hath made to give us grace and strength to serve him in Righteousness and Holiness all the days of our life, *Luke* 1. 17.

2 Cor. 8. 12. Which though it be not perfect in this life, yet if it be with a perfect, upright, sincere and single heart, he hath promised to accept it. Now this is the present state, which in Christ we have recovered.

3. The third state of a Christian is future, and follows upon this state of Grace, being the Crown of Immortality and Eternal Glory. Of which I shall speak more, when I expound the last Article of the Creed.

The Seal of those promises made over unto man by this second Covenant, is Baptism: to which those have right and title, who are born within the pale of the Church, and at the setting of the Seal they have these three privileges, to become,

1. *A Member of Christ.*

Col. 1, 18. Eph. 1. 22, 23. Eph. 4. 16. That is, to be reckoned Christians: for Christ is the Head of the Church, and all Christians the Body; of which every one that professeth Christian Religion is a part, and is so to be esteemed. But these parts are of two sorts.

1 John 2. 19. Heb. 6. 4, 5, 6. Mat. 13. 24, 47. 1. Either *Æquivocal* parts, so taken and reputed by us, such as are a glass-eye, or a wooden leg to a man, which are so called, but truly are not such: and whosoever professes the supernatural verities revealed by Christ, and make use of the Holy Sacraments, may in this sense be called the Members of Christ: because they are reckoned for parts of his visible Body.

John 15. 5. 1 Cor. 12. 12, 13. 2. Or *Univocal* parts, That in Name and Nature are true Believers, which are indeed the

the true Members of Chriſt: and do belong unto his Myſtical Body, and receive from him as from their Head, life, ſenſe and motion. They are united to him, live in him, and are informed by his ſpirit. They are waſhed and regenerated by his blood. And they have his Righteouſneſs imputed unto them, by which they are freed from the guilt and puniſhment of Sin. This the Apoſtle teacheth, 1 *Cor.* 1. 30. *But of him ye are in Chriſt Jeſus, who of God is made unto us, wiſdom, righteouſneſs, ſanctification, redemption.*

Ephes. 4. 4. Rom. 8. 1. Rev. 1. 5. 1 John 1. 7.

And to theſe laſt only the Two next privileges belong: to be firſt,

2. *A Child of God.*

God is a Father, which being a word of Relation, muſt imply that he hath a Son, or Sons.

1. One Son only he hath by Nature: *Our Lord and Saviour Jeſus Chriſt*, Pſal. 2. 7. *His only begotten*, John 3. 16. The very *character, and brightneſs of his perſon*, *Heb.* 1. 3.

2. But other Sons he hath by Adoption, that through Chriſt he hath adopted for his Children, being bought with his Blood, and quickned by his Spirit, and all thoſe who are true Members of his Body, are his Children in this ſenſe, and have power to *call him Abba, Father*, Rom. 8. 15. Gal. 4. 6.

3. *An Inheritor of the Kingdom of Heaven.*

This benefit follows upon the former. For this is St. *Paul*'s concluſion, *Rom.* 8. 17. *If we be Children, then alſo Heirs, even the Heirs of God, and Heirs annexed with Chriſt.*

Inheritances deſcend by Birth, or are conveyed by Gift, or Will: The firſt way we were no Heirs, not born to the Crown in

Heaven. So Chriſt only the true natural
Heb. 1. 2. Son of God was the Heir. But the ſecond way, that is, by Gift, and will of God we come to inherit, and therefore the Apoſtle ſaith, that we were Co-heirs, or Heirs annexed.

And this is ſo peculiar to his Children, that no other have any portion in it. Men at large may have large portions of earthly bleſſings, *Mat.* 5. 45. But this inheritance is a *Re-*
Luk. 12. 32. *ſerve*, 1 Pet. 1. 3,4. *It is a Gift, Fear not little flock it is your Fathers will to give you a kingdom.*

Queſt. *What did your Godfathers and Godmothers promiſe for you?*

Anſw. They did promiſe and vow three things in my name.

Firſt, *That I ſhould forſake the Devil and all his works, the pomps and vanities of the wicked world, and all the ſinful luſts of the fleſh.*

Secondly, *That I ſhould believe all the Articles of the Chriſtian Faith.*

Thirdly, *That I ſhould keep Gods holy Will and Commandments, and walk in the ſame all the days of my life.*

Explication.

Three things are here vowed ſolemnly in the name of the Baptized; Abrenunciation, Faith, Obedience.

1. An utter renouncing and forſaking of Gods enemies, and that which he hates.

1. The Devil and all his woks.

2. The pomps and vanities of the wicked world.

3. All the ſinful luſts of the fleſh. The ſum is, That in him that is baptized, there be a conſtant reſolution to have no Fellow-

ſhip

ſhip with the unfruitful works of darkneſs, *Eph.* 5. 11. to this end there is firſt a profeſſion made,

1. *Of Abrenunciation.*

That this was required of thoſe who were baptized, appears by undeniable teſtimonies of the ancient Fathers. Neither is it eaſie to prove that ever Baptiſm was adminiſtred without this Abrenunciation: to lead to which, there was an Interrogatory propoſed, the ſelf-ſame which is now propoſed at Baptiſm. To which St. *Peter* 1 c. 3. 21. 17. is thought to allude when he ſaith, that the Baptiſm which ſaveth us, is not (as legal purifications were) a cleanſing of the fleſh from outward impurity, but ἐπερώτημα, an interrogative trial of a good conſcience towards God. For ἐπερώτημα ſignifies not an anſwer, but a queſtion,

He that was to be baptized was commanded Τοῖς ἐμβυσῆσαι τῷ ἀυτῷ Σατανᾷ, Καὶ προσέπι τὰ ὑποταγῆς ὁμολογῆσαι: Ieρρχ. κ. cap. 2. And again cap. ult. Ὁ παῖς ἀπο-τάσεται, καὶ συντάσεται, ὑποτάσεται μὴ ὁλικῶς τοῖς ἐναντίοις.

Aquam adituri ſub antiſtitis manu conteſtamur, nos renunciare diabolo & pompæ & angelis ejus. Tertul. de coror. Mil. c. 3. Id. de Spectac. c. 4. *Cum aquam ingreſſi Chriſtianam fidem profitemur renunciaſſe nos diabolo & pompæ, & angelis ejus ore noſtro conteſtamur, &c.* Id. de Idol. cap. 6. *Quomodo renunciavimus Diabolo & angelis ejus, ſi eos Deos facimus?* We may read this *formula abrenunciationis* in the Apoſtles Inſtitutions, *Clem. lib.* 7. *cap.* 4. *Abrenuncio Satanæ, & operibus ejus, pompis, cultui, angelis, & machinationibus ejus. Sæculo renunciaveramus, cum baptizati ſumus.*

Accedens ad Baptiſmum renunciat maligno ſpiritui, & omnibus damnoſis ejus pompis. Many more teſtimonies might be brought to this purpoſe out of Orig. *in Numero* 12. *hom. Pacian. de Baptiſ. Cyril. Hieroſol. Catechiſ.* 1 *Myſtag. Ambroſ. lib. de iis, qui myſt. initiantur, cap.* 1. *& lib.* 1. *de ſacram. Baſil. lib. de Spiritu.* And *Pamel.* in his notes upon *Cyprian.* Ep. 7. conceives that it was taken from thoſe words of our Saviour, *Luk.* 14. ὃς οὐκ ἀποτάσσεται πᾶσι τοῖς ἑαυτοῦ ὑπάρχουσι, cannot be my Diſciple. And certain it is that *Cyprian*, in his expoſition upon the Lords Prayer, citing this very form, *Qui ſæculo renunciavimus & divitiis & ejus pompas, &c.* cites this very Text, *Qui non renunciat omnibus*, Luk. 14 26, 27. The uſe of *Abrenuncio* is apparent in the *Æthiopian Canon* for Baptiſm: And in that alſo of *Severus* the *Patriarch* of *Alexandria.* Tom. 4. Biblioth. *patrum.*

Hook. Eccl. pol. lib. 5. p. 63. *Eſtius in loc. Aret. in loc.*

ſtion, and ſo is always taken in the Scriptures, for here is a mutual Stipulation of God to ſave us: Of us again, ſincerely and conſcionably to ſerve him, and lead a new life.

Uſe. *Hence then we are to learn,*

Tertul. ad uxor.

1. Where a Chriſtian is to begin, at *Abrenunciation*, and to ſay, *expuo flatum immundum:* or in *Baſil*'s language ἀποπτύω, I ſpit out and defie the evil Spirit. *To deny ungodlineſs and worldly luſts*, Tit. 2. 12. *To ceaſe from evil*, Iſa. 1. 16. And *make no proviſion for the fleſh*, Rom. 13. 14. which in one word is, Mortification.

2. That if this be not done, we are *fœdifragi*, our vow in Baptiſm is broken. Whereas God hath commanded, thou ſhalt perform thy vows unto the Lord, *Mat.* 5. 33. If we perform our promiſe made in Baptiſm, we are true Chriſtians, not elſe. *Greg.*

Pſal. 78. 57.

3. For the performance of this vow, becauſe mans nature is ſlippery, and apt to ſtart aſide like a broken bow, the wiſdom of the Church took Sureties of the Baptized.

2. *Of Faith. To believe all the Articles of the Chriſtian Faith.*

The next thing which a Chriſtian vows, is to believe: where Three things are vowed.

1. The habit of Faith. *To believe.*

2. The ſetling that faith upon a right object. *The Articles of the Chriſtian faith.*

3. That this Faith be entire. *To believe all the Articles.*

1. *Of the Habit of Faith.*

Faith is ſometimes taken for an outward hypocritical profeſſion of Religion, or a bare perſwaſion

perſwaſion of the truth of it. We uſually call it an Hiſtorical Faith, which may be in the Devil. Of this St. *James* ſpeaks chap. 2. 19. *Thou believeſt that there is one God, thou doſt well: The Devils alſo believe and tremble.*

But in this place it implies far more, *viz.*

1. *Notitiam*, a knowledge of God's Will in general, and in particular of the Articles propoſed in the Creed.

2. *Aſſenſum*, A firm Aſſent to the truth of God's Revelations, grounded upon the Authority of the Revealer.

3. *Fiduciam* or *adhærentiam.* A truſt and confidence, or full perſwaſion that thereby we ſhall obtain Salvation. And this is called a juſtifying Faith.

This is a gift of God, *Eph.* 2. 8. and is wrought inwardly by his holy Spirit, *Rom.* 12. 3. and outwardly by the revelation of his word *Joh.* 20. 31. *Rom.* 10. 14.

The ſubject in which this Faith is, is the heart, which comprehends the underſtanding, the will and the affections; which being regenerated in every true believer, Act. 8. 38. Rom. 10. 10. Col. 1. 9. Phil. 2 3. Cant. 2, 5.

1. The underſtanding is enlightned with all ſaving knowledge.

2. The Will is enclined to aſſent to, and receive what we know.

3. And the affections bent to love it.

Which Three when they meet in any Chriſtian ſoul, then the man is ſaid to believe, and to be indued with the habit of Faith.

This Faith is a quality, and as all other qualities, it admits of degrees. So that in reſpect of the ſubject, or perſons in whom it is, it is more or leſs: For there is a ſtrong Faith and a weak Faith.

1. A ſtrong Faith there is, that lays hold on the object without wavering; ſuch as was in *Abraham*, *Rom.* 4. 20. He ſtagger'd not in the promiſe of God through unbelief, but was ſtrong in Faith. Such was in the woman of *Canaan*, *Mat.* 15. 28. *O woman great is thy faith.* And happy are they upon whom God beſtows theſe gifts: For this faith is the comfortable ſubſtance of things hoped for, the evidence of things not ſeen, *Heb.* 11. 1. For to what we hope for and yet enjoy not, faith gives a being and ſubſiſtence: and what things are ſo far out of our reach that they are inviſible, unreaſonable, impoſſible to the ſenſe and underſtanding; yet faith is the evidence, it makes us as clearly diſcern them, and underſtand them, and as aſſuredly believe them, as if for them we had the greateſt evidence in the world. But this ſtrong faith is in few.

Heb. 11. 1.

ὑπόστασις ἔλεγχος.

2. There is then a weak faith, or a lower degree of faith, which weakneſs lies ſometimes in the apprehenſion of the Object, when a man knows not all that he ſhould know. Sometimes again in the Subject, when a man cannot apply unto himſelf the promiſes without wavering and doubting. This our Saviour likens to a grain of Muſtard-ſeed, *Mat.* 17. 20. This was in the Diſciples, *Mat.* 14. 31. *O thou of little faith*: and they beg an increaſe of it, *Luk.* 17. 5. *Lord, increaſe our faith.*

And yet this little faith is of the ſame nature with the other: and though it have not the ſame comfort, yet it may do the ſame work, juſtifie, and make happy, becauſe to this our Saviour hath made the promiſe, Mat. 5. 6. *Bleſſed are they which hunger and thirſt*

thirſt after righteouſneſs, for they ſhall be ſatisfied. And again it is written of him, *a bruiſed Reed ſhall he not break, and ſmoaking Flax he will not quench,* Mat. 12. 20. That is, he will not quench, and put out, rather he will cheriſh, keep in, and increaſe the leaſt ſparkles of faith and hope.

Now whether this faith be true or no, is thus diſcerned.

1. By an earneſt, ſerious, and conſtant deſire, proceeding from a contrite heart, not ſo much of ſalvation, as of reconciliation, or to be at peace with God through Chriſt, they hunger after righteouſneſs, *Matth.* 5. 6. Whence the act of the Patriarchs faith is commended for this, *Heb.* 11. 13. ἀσπασάμενοι, they kiſſed, ſaluted, or embraced the promiſes; and the promiſe made to them, was of the woman's ſeed, which was Chriſt, who was to reconcile all things in Heaven and in Earth. Col. 1. 20.

2. By the influence it hath upon our lives, conforming the whole man to the diſcipline of Jeſus Chriſt, which the Apoſtle calls, *Rom.* 16. 26. *The obedience of.* For there is a dead faith which is ſeparated from an holy life, and this juſtifies no man: and there is a living faith, which works by love, *Gal.* 5. 6. or faith keeping the Commandments of God, which alone is powerful to ſalvation. Now with this faith it is that a Chriſtian vows in his Baptiſm to believe. Jam. 1. 17, 18, 19, 20.

2. *The Object. I believe the Articles of the Chriſtian Faith.* Act. 4. 12. Mat. 16. 16.

There is no attainment of ſalvation, but through the only begotten Son of God; nor by

by him in an ordinary way, but by faith. And that we might know what to believe, the Church hath delivered unto us a Brief of our Faith: Thereupon it follows that the Articles thereof are necessary Principles for all men in Baptism to subscribe to, whom the Church then receives into Christ's School. [a] These are the Principles of our Religion: and as all other Principles in other Arts are taken for granted, so must these upon Gods Revelation. We are to embrace them, to hold them for undoubted Truths, reverently to admire them, neither to argue nor to dispute them, but to give unto them that assent, which the Oracles of God require, 1 *Tim.* 1. 3, 4.

[a] That there was at Baptism a profession of faith made, is evident by these testimonies.

Tertul. de Baptis. cap. 6. *Cum autem sub tribus* [*sc. personis*] *& testatio fidei, & sponsio salutis pignerentur. Et de Spect. cap.* 4. *Quum aquam ingressi Christianam fidem in legis suæ verba profitemur*; to which out of question he alludes *de Corona Militis cap.* 3. *Dehinc ter mergitamur, amplius aliquid respondentes, quàm Dominus in Evangelio determinavit.*

Cyp. Epist. 70. *edit. Pamuel. Sed & ipsa interrogatio, quæ fit in Baptismo, testis est veritatis. Et in Ep.* 75. *ad Magnum. Quod si aliquis illud apponit, ut dicat eandem Novatianum legem tenere, eodem Symbolo quo & nos baptizare, eundem nosse Deum patrem, eundem filium Christum, eundem spiritum sanctum, ac propter hoc usurpare eam potestatem baptizandi, quod videatur interrogatione Baptismi à nobis non discrepare, sciat, &c. & Ep. Formul. apud Cyprian. Numquid & hoc Stephanus, & qui illi consentiunt comprobant, maxime cui nec symbolum Trinitatis, nec interrogatio legitima, nec Ecclesiastica defuit?* and two or three lines before, *baptizaret quoque multos usitata & legitima verba interrogationis usurpans, ut nihil discrepare ab Ecclesiastica regula videretur.*

Cyril. Hierosol. Cat. 1. *Mystag. Tunc admonebaris ut diceres credo in patrem, & filium, & spiritum sanctum.*

Hieron. contra Lucifer. Cum solenne sit in lavacro post Trinitatis confessionem interrogare, Credis in sanctam Ecclesiam? credis remissionem peccatorum? &c. and again, *ad Heliodorum, Recordare tyrocinii tui diem quo Christo in Baptismate consepultus in sacramenti verba jurasti.*

Other confessions, as that of *Nice*, and *Athanasius*, &c. are received of the Church, not as new Creeds, but rather as expositions of this

this old. They add nothing to it, but explain ſome Articles, that either were depraved, or elſe ill underſtood by ſome Hereticks. Thom. 2. 2. q. 1 art. 9.

Theſe Articles in a ſtrict ſenſe are the object of our faith, or that which we are to believe. And the whole is uſually called *Symbolum Apoſtolicum*, The Apoſtles Creed.

1. *Apoſtolicum.*

1. Either for that the Apoſtles were the Authors of it, being compoſed by themſelves after they had received the Holy Ghoſt, and before they departed from *Jeruſalem* to preach the Goſpel to all Nations. *Cyprian* or rather *Ruffin*, in *Expoſ. Symboli Apoſtol. Hieron. ad Pamach. Magdeb. ſent. 2 Col. 66. Baron. tom. 1. Aret. tom. in Loc. Sands* in his travels *pag.* 185. from the Tradition of the Chriſtians there, makes mention of the houſe in which the Apoſtles held the firſt Council, and compoſed the Creed. In lib. 1. cap. 2. Tertul. de præſcript. cap. 21. Iſidor. de Eccl. lib. 2, 3.

2. Or elſe becauſe it is an abridgement of the Goſpel, and of the Apoſtles Doctrine, which was collected out of their Writings taught by them to the Church, and the Church hath delivered through all ages, *Angel. conf.* Art. 8. *Calv. Inſtit. lib. 2. cap.* 16.

And it conſiſts of 12 Articles and joynts, and the learned have aſſigned one to every one of the Apoſtles: So much *Ruffin* or *Cyprian* intimates in the fore-cited place: And *Aretius* moved by the Tradition ſo reckons them. Amb. ſer. 38. Leo. ep. 13. ad Pulcher. Aug.

Howſoever it was this is certain, that there ever was in the Church a ſet Form of Faith, and this ſelf ſame, for ought any man can prove to the contrary. That they had

a Rule

a Rule, is evident: firſt by the teſtimony of *Irenæus, lib.* 1. *cap.* 3. For having in the ſecond *cap.* delivered almoſt *verbatim* the Apoſtles Creed. [a] In the end of the third he adds, *Una & eadem fides eſt, neque is, qui multum de ea dicere poteſt, plus quam oportet dicit: neque, qui parum, ipſum imminuet.* And *Tertullian, de Vel. virg. cap.* 1. *Regula fidei una omnino eſt, ſola immobilis & irreformabilis*, which he there repeats, [b] *& inde præſcript. cap.* 13. repeats it again, but with a *paraphraſe*, being the greateſt part of the Apoſtles *Creed*, [c] by which he would prove all Hereticks to be Innovators. Yea and before them both *Ignatius. ep.* 2. *ad Trall. & ep.* 3. *ad Magneſ.* delivers and expounds particularly theſe very Articles of the Creed, that concern our Saviours Nature,

• *Iren.* lib. 1. cap. 2. *Eccleſia quanquam per univerſum orbem terrarum uſque ad fines terræ diſperſa, ab Apoſtolis & eorum diſcipulis fidem accepit, quæ eſt in unum Deum omnipotentem, qui fecit cœlum, & terram, & maria, & omnia, quæ in iis ſunt: Et in unum Chriſtum Jeſum filium Dei incarnatum pro noſtrâ ſalute: Et in Spiritum ſanctum qui per prophetas prædicavit diſpenſationis myſteria, & adventus, & ex virgine nativitatem & paſſionem & reſurrectionem ex mortuis & in carne ad cœlos aſſumptionum dilecti Chriſti Jeſu domini noſtri, & ipſius ex cœlis in gloria patris adventum ad inſtauranda omnia & excitandam omnem totius generis humani carnem, &c.*

[b] *Tertull. de Veland. virg.* cap. 1. *Regula fidei una omnino eſt ſola immobilis & irreformabilis credendi ſcilicet in unicum Deum Omnipotentem, mundi conditorem & filium ejus Jeſum Chriſtum natum ex Virgine Maria, crucifixum ſub Pontio Pilato, tertia die reſuſcitatum à mortuis, receptum in cœlos, ſedentem nunc ad dextram patris, venturum judicare vivos & mortuos per carnis etiam reſurrectionem.*

[c] *Regula eſt fidei, ut jam hinc quid credamus profiteamur, illa ſcilicet qua creditur, unum omnino Deum eſſe, nec alium præter mundi conditorem, qui univerſa de nihilo produxerit per verbum ſuum primo omnium emiſſum: Id verbum filium appellatum, in nomine Dei varie viſum Patriarchis, in Prophetis ſemper auditum, poſtremo delatum ex Spiritu Dei patris & virtute in virginem Mariam, carnem factum in utero ejus, & ex ea natum hominem, & eſſe Jeſum Chriſtum—— fixum cruci; Tertia die reſurrexiſſe; in cœlos ereptum, ſedere ad dextram Patris: miſiſſe vicariam vim ſpiritûs ſancti, qui credentes agat: Venturum cum claritate ad ſumendos ſanctos, ad vitæ æternæ & promiſſorum cœleſtium fructum, & ad judicandos pro factis igni perpetuo, facta utriuſque partis reſuſcitatione, cum carnis reſurrectione. Hæc Regula à Chriſto ut probabitur inſtituta nullas habet apud nos queſtiones, niſi, &c.*

Perſon

Person and Office. [d] Which I believe they could not, or would not, *uno ore*, with one mouth have done, had not there been this one Rule constant in the Church to have done it by.

[d] *Ignatius ad Trall.* Ὁ Ἰησοῦς Χριστὸς ἀληθῶς ἐγεννήθη καὶ ἔφαγε καὶ ἔπιε, καὶ ἐπαρθένευσε —— ἐσταυρώθη, καὶ ἀπέθανεν ὀφθαλμῶν ἐπιγείων καὶ ἐναερίων καὶ ὑποχθονίων —— καὶ ἐκ νεκρῶν ἀληθῶς ἐγήγερται —— ἣν καὶ ὁ πατὴρ ἤγειρεν οὕτως καὶ ἡμᾶς ἐγερεῖ οἱ πιστεύοντες εἰς αὐτὸν οὕτως ἐν Χριστῷ Ἰησοῦ —— ἵνα ἄρῃ σημεῖον εἰς τοὺς αἰῶνας διὰ τῆς ἀναστάσεως. *Ad Smyrn.* Ἐγὼ δὲ καὶ μετὰ τὴν ἀνάστασιν ἐν σαρκὶ αὐτὸν οἶδα καὶ πιστεύω ὄντα. καὶ ὅτε πρὸς τοὺς περὶ Πέτρον ἦλθεν, αὐτοῖς ἔφη· Λάβετε, ψηλαφήσατέ με, καὶ ἴδετε ὅτι οὐκ εἰμὶ δαιμόνιον ἀσώματον. καὶ εὐθὺς αὐτοῦ ἥψαντο καὶ συνεκράθησαν σαρκὶ καὶ πνεύματι. *Ad Magnes.* Πείθεσθε τῷ ἐπισκόπῳ καὶ ἀλλήλοις, ὡς Ἰησοῦς Χριστὸς τῷ πατρὶ κατὰ σάρκα, καὶ οἱ ἀπόστολοι τῷ Χριστῷ καὶ τῷ πατρὶ καὶ τῷ πνεύματι, οὕτως ἕνωσις σαρκική τε καὶ πνευματική γένοιτο ὑμῖν. Ταῦτα δὲ λέγω, εἰδὼς ὅτι καὶ μετὰ τὴν ἀνάστασιν οὕτως ἐφρόνησεν. καὶ πιστεύω ὅτι οὕτως ἔχει. καὶ ἐν τῷ πρὸς τοὺς περὶ Πέτρον λόγῳ ἐμφανὴς ἦν, λέγων· Λάβετε, ψηλαφήσατέ με, καὶ ἴδετε ὅτι οὐκ εἰμὶ δαιμόνιον ἀσώματον. καὶ εὐθὺς αὐτοῦ ἥψαντο καὶ συνεκράθησαν σαρκὶ καὶ πνεύματι. He repeats the same sum of Faith, adding in the close Καὶ ἐρχόμενον ὅτι συντελείᾳ τῶν αἰώνων μὴ δόξης παρεικῆς χρίνα ζῶντας καὶ νεκρούς.

Neither are these Texts following in vain alledged to prove that it was so, 2 *Tim.* 1. 13. Hold fast the form of sound words, ὑποτύπωσιν, as it were an example delineated and set before him, which in the former verse he calls παραθήκην, *depositum*, a rule deposited, and left in his hand. And again ὑπακούσατε εἰς ὃν παρεδόθητε τύπον διδαχῆς, *Rom.* 6. 17. Observe that the Apostle calls it τύπον, which the Greek Scholiast glosses ὅρον καὶ κανόνα, the bound and rule, and saith that it was delivered. But more plainly, *Rom.* 12. 6. *If any man propheſie let him do it,* κατ' ἀναλογίαν πίστεως. The word signifies rather *rationem, convenientiam, congruentiam.* There is a proportion, and such an analogy as relates to somewhat that is certain and drawn into a Rule.[e] The meaning then of the Apostle is, that he that propheſies must either teach according to the Scripture, which is the rule of Faith, or according to the Apostles

Oecum. in Loc.

[e] *Beza in loc. Ro. 12. 6. po-teſt.* τῆς ἀναλογίας *vocabulum. 2. Er. exponi, nempe pro convenientia ſeu congruentia quadam, vel pro eo quod antea* μέτρον *vocaret. Harum igitur interpretationum ſi priorem ſequaris, ſignificat Apoſtolum verum Canonem Prophetiæ poſſuiſſe, i. e. interpretationis Scripturarum veræ, à falſa diſcernendæ : nempe ſi ad Chriſtianæ fidei axiomata* αὐτόπτας *exigantur Symbolo comprehenſa ad Apoſtolum vocant, & quod jam inde ab initio Evangel. prædicationis veluti Evang. Epitome ſcriptum fuit, ideoque norma & regula fidei merito à Tertul. vocatur.*

Creed,

Creed, which is the brief of that Rule; and why he may not allude to this laſt, I ſee not.

Cypri. in Expoſ. Symb. Now the reaſon why the Apoſtles delivered the Chriſtian faith in this ſhort ſum, is thought to be this, A command they received to preach the Goſpel, over all the world; to which purpoſe they were to diſperſe themſelves; that therefore they, and thoſe they taught and ſent, might agree in and conſtantly teach one and the ſame Doctrine, before their diſperſion they agreed upon this form as a rule, and a ſquare to examine all Doctrines by, and a means to ſuppreſs all Schiſms and Hereſies.

Symbolum.

Cyp. loc. cit. And it is called *Symbolum* from συμβάλλεσθαι, that ſignifies to put together, and to caſt in Money to make up a ſum, or reckoning. Hence the word *Symbolum*, ſignifies a Shot, a *Cyp. l. cit.* Badge, a Collation, or the Word given to the Soldiers in War.

Euſeb. Emiſſ. Hom. 1. *de Symb.* 1. A Shot, or Collation, becauſe every particular Apoſtle did caſt in, and collate his Article to make up this Sum, at leaſt the whole doth ariſe out of their common writings.

2. Or elſe becauſe this ſhould be *nota teſſera, indicium*, a Badge, a Word. For as a Soldier is known in the field by the word, to what ſide he doth belong; ſo thoſe who maintained the truth of the Goſpel, and had obliged themſelves, as it were *Sacramento Militari*, to fight under Chriſt's Banner, and to maintain the Truth, ſhould be known from all believers, and miſbelievers: ſo that if any falſe *Cyp. l. cit.* brother ſhould creep in, *interrogatus Symbolum, prodat*

prodat ſe an ſit hoſtis, vel ſocius : being asked his Creed, upon the account given, he ſhould ſhew himſelf whether he was a friend or an enemy.

3. *All the Articles of the Chriſtian Faith.*

All] It lies not then in a mans power, which Articles he will chuſe to believe, and which to disbelieve. For a man profeſſeth in his Baptiſm to believe *All*.

This *Athanaſius* hath thus expreſſed. Whoſoever will be ſaved, before all things, it is neceſſary that he hold the *Catholick* Faith: Which Faith, except a man keeps *whole and entire*, without doubt he ſhall periſh everlaſtingly.

1. Then a man may not be an Heretick in disbelieving any Article here ſet down, in which all Heretical Sects are faulty.

2. Nor he may not impoſe any new Articles, as neceſſarily to be believed, which is the heavy yoke of *Rome*. All theſe are to be believed, and theſe only; the reſt are more than need.

3. Of Obedience. *That I ſhould keep God's holy Will and Commandments, and walk in the ſame all the days of my life.*

The third thing promiſed in our Baptiſm is *Obedience*, which, if right, Pſal. 119. 105. Epheſ. 5. 2. Luke 1. 75.

1. God's Will and Commandments muſt be the Rule.
2. We muſt walk in the ſame.
3. It muſt be all the days of our life.

1. In Obedience, *deterius ſubjiciatur meliori*: Our reaſon, which is often but an ill *Counſellor*, muſt ſubmit and yield to a higher and better *Guide*. Our actions muſt conform to the

the Divine Will and Wiſdom, which is the original of all Sanctity and Goodneſs. Neither is it enough that we conform in the external execution, for beſides the act done, our Heart muſt be made a *Holocauſt*, and chuſe the duty becauſe God commands it.

2. This his Will muſt be our walk, for we are to walk in the ſame.

1. That we err not.
2. That we ſtand not ſtill.

3. This muſt be our continual Walk: ſerve we muſt in Righteouſneſs and Holineſs all the days of our life, *Luke* 1. 75.

Our Obedience then muſt have theſe three conditions, it muſt be,

1. *Recta*, well regulated by his Will, *Rom.* 12. 2.

2. *Operoſa & moliens aliquid*, not lazy Obedience, but doing, ſtirring, and walking, *Mat.* 7. 21. *James* 1. 22.

Luke 1. 75. Mark 13. 13. 3. Conſtant, all our days. A good man is well compared to a Cube, or Dye, that he hath all ſides ſquare, being faſt ſetled, and not like a reed ſhaken with every wind.

Q. Doſt thou think that thou art bound to believe and do as thy Godfathers and Godmothers have promiſed for thee?

Anſw. *Yes verily, and by Gods help ſo I will*, &c.

This anſwer conſiſts of many particulars.

1. An ingenious confeſſion of the Obligation, *Yes verily.*

2. A profeſſion of Faith and Obedience, yet with a neceſſary caution, By God's help, *By God's help ſo I will.*

3. A

3. A hearty rendition of thanks. *I heartily thank my heavenly Father.*

4. The motive to this thankfulneſs, *becauſe he hath called me to this ſtate of Salvation through Jeſus Chriſt our Saviour.*

5. A petition for Grace and perſeverance in our Chriſtian profeſſion.

1. *And. I pray to God to give me his Grace.*

2. *That I may continue in the ſame to my lives end.*

Thus far of the Preface to the Catechiſm.

Now follows the body of the Book, in which are contained Four things, according to the Four main duties required of a Chriſtian.

1. Faith. 2. Obedience. 3. Prayer.
4. The receiving of the Sacraments.

Which being his main duties, and no man being able to do any duty rightly and certainly, without a Rule to direct him: That a Chriſtian ſhould not want a Rule for his directions in every one of theſe duties, it pleaſed the Church to ſet him a Rule, by which he is to try every one of theſe.

1. The Rule of his Faith, is the Creed.
2. The Rule for his Obedience, the Decalogue.
3. The Rule for his Prayers, the *Pater noſter*, or *Lords Prayer.*
4. The Rule for the Sacrament, the Doctrine here delivered.

The intent then of this Catechiſm is to deliver theſe Rules, and to explain them eaſily and briefly, that no perſon pretend ignorance, or be to ſeek what to believe, or what to do in the matter of Religion.

1. *Of the Creed or Rule of Faith.*

Catech. *Rehearſe the Articles of thy belief.*

Anſw. *I believe in God, the Father Almighty, maker of Heaven and Earth, and in Jeſus Chriſt,* &c.

The firſt duty required of a Chriſtian is, that he believe. For it is not poſſible that he ſhould obey the Commandments of God, or pray unto him, or expect the performance of any promiſe from him, or deſire by the Sacraments to have them ſealed to him, except he hath faith, truſt, affiance, and confidence in God. Whence the Apoſtle ſaith, *Heb.* 11. 6. *Without faith it is impoſſible to pleaſe God, for he that comes to God, muſt believe that he is, and that he is a rewarder of them that diligently ſeek him.* As then in Religion, we muſt begin with Faith, ſo doth the Catechiſm with the Rule of Faith, ſets that firſt down, and then he briefly explains it.

Mat. 7. 21. Rom. 2. 13. James 1. 21. John 13. 17.

But here it muſt not be paſſed over with ſilence, that both the Catechizer and the Catechized turn the words into works, and make every Article Practical. That is, that the knowledg thereof float not in the Brain, or the words ſlide not only from the Tongue, but that they ſink down into, and warm the Heart, and render it apt and ready to the practice of ſome duty. More plainly, that we know not only what the words ſignifie, but to do ſomewhat that is agreeable to our belief.

Of the parts of the Creed.

Zanch. de Symb. Apoſt.

Some make Three, ſome Four parts of the Creed, the matter is not great, for it comes to

to the ſame purpoſe. Both being done *docendi cauſa*, for the eaſe of the Teacher and the Scholar.

But the whole twelve Articles may be reduced to theſe Two heads.

1. The Firſt being concerning God.
2. The Second of the Church.

It handleth
- of God
  - 1. In General, *I believe in God.*
  - 2. In ſpecial of
    1. God the Father.
    2. God the Son.
    3. God the Holy Ghoſt.
- of the Church, *I belive the Catholick Church.*

Three Perſons there are in the Holy Trinity, and theſe have their diſtinct actions, which yet are ſo terminated in each one, that the other are not excluded, but rather included: for, *Opera Trinitatis ad extra ſunt indiviſa.* The works of the Trinity to all outward acts, are not divided.

1. The firſt act is Creation, and that is attributed to the Father in the firſt Article. We thus expound it in the Catechiſm, *I believe in God the Father, who hath made me and all the world*, or as it is in the *Nicene Creed*, all things viſible and inviſible.

2. The Second Act is Redemption, and that is attributed to God the Son, in the Six following Articles, which deſcribe unto us the Perſon and the Office of this our Redeemer.

1. His Perſon, θεάνθρωπος, God and Man. 1. God, for he was his only Son. 2. Man,

being incarnate, conceived of the Holy Ghoſt, born of the Virgin *Mary*.

2. His Office in general, to be a Saviour, Jeſus, and Chriſt anointed to that end: a King, a Prieſt, a Prophet. To his prieſtly Office the Articles that concern his Paſſion do peculiarly belong; becauſe he offered himſelf that he might be a propitiatory Sacrifice for the ſin of the whole world. To his Kingly and Prophetical the four laſt, for he overcame Hell as a King, and roſe as a King, and aſcended in triumph as a King, and ſits on the right hand of God as a King, and ſhall judge the world as a King. And *when he was aſcended up on high, he gave gifts unto men*, or endued men with gifts, *ſome Apoſtles, ſome Prophets, ſome Evangeliſts, ſome Paſtors and Teachers, for the perfecting of the Saints, for the work of the miniſtery*, for the edifying of the body of the Church, which is the Prophets Office. In theſe Six Articles then is taught us in brief the Hiſtory and Myſtery of our Redemption; which the Catechiſm hath thus explained. *I believe in God the Son, who hath redeemed me and all mankind.*

Iſa. 53. 10. Heb. 7. 27. Heb. 2. 9, 17. Rev. 1. 18. Eph. 4. 11, 12.

3. The third Act is Sanctification, and that is attributed to the Holy Ghoſt, in the *Nicene* Creed, and in the Catechiſm in theſe words, *And I believe in the Holy Ghoſt, who ſanctifieth me and all the elect people of God.* Rom. 8, 10, 11.

2. Theſe elect people of God are in the Creed called *The Holy Catholick Church*, in which there is the Communion of Saints, collected by his Spirit, Sanctified by his Spirit. And about the benefits conferred on them the remainder of the Creed is ſpent. Which benefits are,

1. In

1. In this life, } *Remiſſion of ſins,*
2. After this life, } *Reſurrection of the body,* &
Life everlaſting.

This is in general, the ſummary Contents of our Creed, and by it we may be put in mind,

1. To try our Faith, *John* 11. 25, 29, 27. 2 *Cor.* 13. 5. *Examine your ſelves, whether you be in the faith.*
2. Then upon tryal to make it our cognizance and note of diſtinction from all hypocrites and enemies to Chriſt, *Luk.* 8. 13.
3. By perceiving the weakneſs of our faith, to beg an increaſe of it, as did the Diſciples, *Luk.* 17. 5.
4. To remember that we vowed to believe all this in Baptiſm.
5. That this in all tentations and preſſures muſt be our ſhield, *Eph.* 5. 16. *Mat.* 15. from 21. to 28.
6. Laſtly it ſhould put us in mind to be thankful unto God for our Creation, Redemption, Sanctification, and Reception into the Church, by which we come to be partakers of the following benefits, *viz.* Remiſſion of ſins, and Reſurrection o everlaſting life.

Now follows the Expoſition of every Article.

Q. *Which is the firſt Article of the Creed?*

Anſw. I believe in God the Father Almighty, maker of Heaven and Earth.

The Explication.

In this Article we are to conſider,

1. The Act, I believe, *Credo*, which gives name to the Creed.
2. The Object of our Faith, God. *I believe in God.*
3. The Deſcription of God, as it relates to the firſt perſon.
   1. A Father.
   2. Almighty.
   3. Maker of Heaven and Earth.

1. *Of the Act I believe.*

1. *Credo.* I [believe.] The perſon I, brings the Faith home, and makes it particular, and thus the Phraſe runs in all the other Articles, putting us in mind, that it is our own Faith (when we are of age to profeſs it) which will be beneficial to us, and not the Faith of any other perſon. *Abraham believed God, and that was counted to him for righteouſneſs.* To him in a reſtrained ſenſe.

Rom. 4. 3. Gen. 15. 6.

The belief here, is not a bare confeſſion, and opinion, or an aſſent. The phraſe imports more, for it is not *Credo Deo*, I believe God, though it requires that alſo, a man being bound to believe, that whatever command God hath given muſt be obeyed, whatever judgment he hath threatned, ſhall be inflicted, whatſoever promiſe he hath made, ſhall be performed: But as I ſaid, the phraſe imports more, becauſe *Credo in Deum*, is, as if I ſaid, I put my whole Truſt, Hope, and Confidence in him; I relye upon him: I embrace him for my God, and I adhear to him. *Hab.* 1. 12. *Art not thou from everlaſting, O Lord my God, mine Holy One?*

2. *The*

2. *The Object, God.*

By this word is ſignified to us the Eſſence of the Deity, who *Exod.* 3. 14. is called *Jehovah*, I am. For whereas all other things are ſubject to change, we can ſay of them, they are not what they have been, or ſhall not be what they are: he evermore is the ſame, and his years ſhall not fail. This word then intimates unto us, that he is of a Nature.

1. Eternal. 2. Immortal, or the living God.

3. Immutable: having a Being in and from himſelf, which is the original and beginning of all Being, *Acts.* 17. 28. Rom. 1. 20. 1 Tim. 1. 17. Heb. 1. 11. 13.

Hence then we are to believe,

1. That there is a God. Beſides Scripture, reaſon doth ſufficiently prove it, and to this the Apoſtle appeals, *Rom.* 1. 19, 20. *Act.* 14. 15. *Act.* 17. from 24. to 29.
2. That this God is but one: the Scriptures declare this expreſly, *Deut.* 6. 4. *Hear O Iſrael, the Lord our God is one Lord.* 1. Cor. 8. 5. *There is no other God but one.* And reaſon concludes it alſo, becauſe there can be but one infinite, independent, and omnipotent cauſe.
3. That yet in this unity of the Godhead, there is a Trinity of perſons, the Father, Son, and Holy Ghoſt, 1 *John* 5. 7. *There be three that bear witneſs in Heaven; The Father, the Word, and the Holy Ghoſt.* Mat. 28. 19. *Go ye therefore and teach all Nations, Baptizing them in the Name of the Father, and of the Son, and of the Holy Ghoſt*, Gal. 4. 6. and he that doubts let him go to *Jordan*, *Mat.* 3. 16, 17.

Queſt. *How are theſe perſons diſtinguiſhed.*

Anſw. Not in the eſſence of the Godhead, for their Eſſence is one and the ſame. *Theſe three are one,* 1 John 5. 7. Nor yet in their Dignity and Attributes; all being Co-equal, Co-eſſential, Co-eternal. All uncreate, incomprehenſible, Almighty.

The diſtinction then is, that under this Notion of a Perſon, this one God is made known to us.

1. The Firſt Perſon under the Notion of the Father.

2. The Second Perſon under the Notion of the Son.

3. The Third under the Notion of the Holy Ghoſt.

Then again they are diſtinguiſhed by their internal properties.

1. Ἀγεννεσία. 2. γέννησις. 3. ἐκπόρευσις.

1. Not begotten belongs to the Father. He is of none.

2. Begotten belongs to the Son, *Pſal.* 2. 7.

3. Proceeding belongs to the Holy Ghoſt, for he is the Spirit of God, 1 *Cor.* 2. 12. and the Spirit of Chriſt, *Rom.* 8. 9.

3. They are diſtinguiſhed by their manner of working outwardly; For,

1. The Father creates, *Gen.* 1. 1. *Mat.* 2. 10.

2. The Son redeems, *Gal.* 3. 30. & 4. 5.

3. The holy Ghoſt illuminates and ſanctifies, 2 *Pet.* 1. 21.

Theſe things all the perſons work equally and inſeparably in reſpect of the cauſe and effect: for what one doth all do. Yet in congruity we attribute a diſtinct act in reſpect of the order and object.

In a word, this is a myſtery revealed by God, therefore to be believed by us, and not curiouſly ſearched, to be adored, rather than

to

to be explored. To ſearch, is raſhneſs; to believe, is piety; to know, is life. An object for our faith, not for our reaſon. The reaſon of our belief in this being Gods revelation. So that he that will be curious and inquiſitive about it, muſt remember what is written, *Prov.* 25.27. *Qui ſcrutator eſt majeſtatis oprimetur a gloria.* It is not good to eat much honey, for men to ſearch their own glory, is not glory.

Scrutari temeritas eſt, credere pietas eſt, noſcere vitæ eſt Bern.

3. *Father. I believe in God the Father.*

Father is his firſt Attribute. And he is the Father of Chriſt by *Nature*, of his Elect by *Adoption*, of all men and all things by *Creation*. As in a family, we call him *Pater-familias*, the Father from whom the whole family is derived, and by whoſe Counſel and Command the whole houſe is ordered and governed: ſo alſo in this great houſe of the univerſe, we call God the Father, becauſe it proceeds from him, as the firſt Author and fountain, and is yet ordered and governed by him, as the great Superviſor and Provider. *Is not he thy Father that hath bought thee, hath he not made thee, and eſtabliſhed thee?* Deut. 32. 6. Mat. 5. 48. Rom. 8. 15. Under this term is taught us his Mercy, Goodneſs, and Providence.

Rom. 15. 6. Heb. 1. 2. John 20. 17. Jer. 31. 9.

4. *Almighty*, Παντοκράτως.

His next attribute is Almighty, which in the Greek is παντοκράτως, a word, that ſignifies not only power, but right of dominion, ſo that by it we learn Two things.

1. His unlimited power or omnipotency; that he is able to do what he will, and more than he will too: A Father we have

have that is able to defend us from our Enemies, and in that reſpect far ſuperior to our earthly Parents, that would defend their Children, but cannot. If he will he can.

2. That this his power is not violent, or like that of a Tyrant, but Fatherly, and of right belonging to him. He is abſolute Lord of Heaven and Earth, and hath given this power to his Son, *Mat.* 28. 18.

And this term is choſen, and ſet in the head of the Creed, becauſe the things that follow, are moſt of them ſo tranſcendent, and ſo far paſs our capacity and belief, that if at any time there ſhould be in us *an evil heart of unbelief*, ſo that we ſtagger in the promiſes, we might have an Eye to this word *Almighty*, and remember that he is an Omnipotent Father, a Powerful Lord and King, and can do what he will in Heaven and Earth. This was the foundation of our Father *Abraham*'s Faith, *He ſtaggered not in the promiſes, but remembred that he was able*, Rom. 4. 21. And the Apoſtle aſſures the Jews of their reſtitution upon this ground, if they abide not in their unbelief, they ſhall be grafted in: *For God is able to graft them in again* Rom. 11. 23. 25.

5. *Maker of Heaven and Earth.*

This is Gods third Attribute. 1. Maker, Creator it is in the Original, and that ſignifies that he made the world of nothing, or of no former pre-exiſtent matter. For *Creation* is *ex Nihilo.*

By

By Heaven and Earth we are to underſtand themſelves, and all creatures contained in them, Angels, Stars, Elements, mixt bodies of all ſorts, Plants, Birds, Beaſts, Fiſhes, Men, with all the natural properties and faculties with which they are and were then impowred in the firſt Six days Creation, *Gen.* 1.

2. Becauſe to make is to little purpoſe, except the Maker ſhall keep up what he hath made. Therefore God alſo is ſaid to be the Maker of Heaven and Earth, becauſe as he framed them by his power, ſo he provides for them out of his goodneſs, preſerves them in their eſſence and exiſtence, out of his All-ſufficiency, and orders and governs out of his Wiſdom, all things in Heaven and Earth. Act. 17. 28. Mat. 6. 25. and 10. 29, 30, 31.

1. The Creation then ſets forth his power.

2. His Providence ſets forth his love and goodneſs.

3. His Conſervation of all things in this conſtant courſe, his All-ſufficiency.

4. His ordering, guiding, diſpoſing, and governing of the whole, his great and unſpeakable Wiſdom.

The practical part of this Article.

The influence that this Article may have upon our lives and practice, is in a word all the Duties of the firſt Commandment; For from hence will flow very kindly our Faith, our Hope, our Love, our Fear, our Confidence, our Honour, our Worſhip, our Prayer, our Praiſe and Thankſgiving, which I thus illuſtrate, by applying the ſeveral duties to the Eſſence of God, and his Attributes. Doctor *Hammond, pr. Cat.*

1. He

1. He is God, and that is the ground of our Faith. For *God cannot lye*, ſaith *Balaam*, Num. 13. 19. As he is *verus Deus*, True God, ſo he is *verax Deus*, a God of Truth: And this his Truth and Veracity is the reaſon we believe what he hath ſpoken.

2. This God is *Jehovah*, I am. Our being then, we muſt know we have from him, *In him we live, move, and have our being*, Act. 17. 28. τῶ γὰρ & ἐσμὲν.

3. His Deity is the ground of our Adoration, Worſhip, Prayer, Pſal. 95. 6. *O come let us worſhip, and fall down, and kneel before the Lord our Maker, for he is the Lord our God.*

4. This God is our Father: We muſt then be dutiful Children. Fear, Love, Reverence, Honour him: Honour thy Father and Mother. *If I be a Father, where is my Honour?* Mal. 1. 6.

5. He is Almighty, therefore we are to Truſt, to Relye upon him, to hope in him. For with God nothing is *impoſſible*, *Mat.* 19. 26. *Mat.* 3. 9. *Mar.* 10. 27.

6. This Almighty is παντοκράτωρ, he hath abſolute Paternal, Regal Power, 2 *Cor.* 6. 18. Therefore we muſt ſubmit unto him, obey him, be content to be ruled by him; For, *Rebellion is as the ſin of witchcraft.* 1 Sam. 15. 23. *Let every ſoul be ſubject to the higher power.* Rom. 13. 1.

7. He is the Maker of Heaven and Earth, by which, as I ſaid, is ſet forth his power, his all-ſufficiency, his goodneſs, his wiſdom, his Providence.

1. His all-ſufficiency, *Gen.* 17. 1. bids us relye upon his promiſes for what is fit or neceſſary for us, and not to diſtract our ſelves

ſelves with care, *Matth.* 6. from. 25 to the end.

2. Laſtly, his goodneſs, wiſdom, providence, *&c.* is the ground of all our Prayers, Petitions, Praiſe and Thankſgiving we ſend up to him. *Rev.* 4. 11. *Thou Lord art worthy to receive glory, and honour, and power, for thou haſt created all things, and for thy pleaſure they are and were created.*

Of the ſecond part of the Creed which concerns Chriſt, or Mans Redemption by Chriſt.

From God we have our being, from Chriſt our well-being: from God by Creation, from Chriſt by Redemption: and better it had been for us, not to have been, than not to have been redeemed. Of which Mercy, that we might take a particular view, in the ſix following Articles of our Creed, is ſet before us the Perſon of the Redeemer, and how he redeemed us. The Articles are theſe.

1. And (believe) in Jeſus Chriſt his only Son our Lord.

2. Who was conceived of the Holy Ghoſt, born of the Virgin *Mary*.

3. He ſuffered under *Pontius Pilate*, was crucified, dead and buried.

4. He deſcended into Hell, the third day he roſe again from the dead.

6. He aſcended into Heaven, and ſitteth on the right hand of God, *&c.*

6. From thence he ſhall come to judg the quick and the dead.

All theſe Articles are thus ſummed up in the Catechiſm, *That Jeſus Chriſt redeemed me, and*

and all mankind. More particularly we are to consider in them,

1. The description of the Person of the Redeemer, whose Person and Office is set forth under Four Names.

1. Jesus. 2. Christ. 3. His only Son. 4. Our Lord.

2. What he did for mans Redemption, that he was { Humbled. Exalted.

1. Humbled he was in his Incarnation, of which we have here Two principles: First, The *Holy Ghost*. Secondly, The *Virgin Mary*.

1. His conception from the *Holy Ghost*, conceived by the Holy Ghost.

2. His Birth and Nativity from the *Virgin Mary*. Born of the *Virgin Mary*.

2. Humbled he was in his

1. Passion. He suffered under *Pontius Pilate*.
2. Crucifixion, being crucified and nailed to the Cross.
3. Death: For he died on the Cross, He was Dead.
4. Burial. To the grave he descended, was buried for us.

To which his Burial, some refer the following words. He descended to Hell: Others make it the first step of his Honour, Conquest and Triumph.

2. But he that was thus far humbled, was again exalted, because he *Humbled himself to death, even to the death of the Cross, therefore hath God exalted him, and given him a Name above every Name*, &c. Phil. 2. 8. 9. Isa. 53. 12. And this his exaltation is expressed in the following Articles.

Psal. 110. 7. *Claritas humilitatis præmium.* Mat. 28.

1. His

1. His Reſurrection; He roſe again the third day. Acts 1. Heb. 1. 13.

2. His Aſcenſion; He aſcended to Heaven. Pſal. 110. 1. Act. 17. 31. Joh. 5. 22.

3. His Glorification; He ſits on the right hand of God.

4. His Return in Glory; He ſhall come to judg the quick and the dead.

This is the ſum of that part of the Creed, that belongs to our Saviour and Redeemer Jeſus Chriſt, I ſhall now more fully explain every particular Article.

1. The firſt Article concerning Chriſt, *viz.* *And in Jeſus Chriſt his only Son our Lord.*

In Chriſt we are to conſider { 1. His Perſon conſiſting of Two Natures. 2. His Offices.

1. *Of the Perſon of Chriſt.*

In the Perſon of Chriſt there was an union of Two Natures, the Divine and Humane. The Divine, for he was His only Son, the Humane, for he was Chriſt, that is, anointed, *Joh.* 1. 14. *The word was made fleſh*, and his name was *Immanuel*, *God with us*. Mat. 1. 23. Rom. 9. 5. John 2. 19. John 1. 14.

And this aſſumption of the Humanity, and joyning of it with the Deity made him a fit Perſon to be our Mediator and Redeemer.

1. The Divine Nature was neceſſary, that ſo his ſatisfaction might be of an infinite merit, and proportionable to our offence. *Heb.* 9. 14. God redeemed the Church with his blood.

2. The humane Nature was neceſſary; that he might perform perfect obedience to the

the Law, and dye for our ſins, which the God-
Gal. 1. 4, 4. head could not: God redeemed indeed, but it was with blood, and then he muſt be Man, for God had no blood to ſhed.

2. *Of Chriſts Office.*

1 Tim. 1. 15. Luk. 2. 11. His Office in General is to ſave: To that end he came into the World, and to that end he took the Name,

1. *Jeſus.*

Jeſus is an Hebrew Name, and it ſignifies a Saviour, *Thou ſhalt call his Name Jeſus, for he ſhall ſave his people from their ſins*, Mat. 1. 21. Tit. 2. 14.

To ſave and redeem from ſin, implies three things.

2 Cor. 5. 19. Rom. 5. 10, 11. 1 Theſ. 1. 10. Act. 10. 43. Col. 3. 35. Rom. 6. 5, 6. & 8. 2. 2 Cor. 7. 1. Gal. 2. 20. 1. To obtain pardon for ſin, both from guilt and puniſhment, and reconciling ſinners to God; and thus Jeſus was a Saviour, for he obtained our pardon, freed us from the wrath of God, and reconciled man to God.

2. To deliver from the ſlavery and dominion of ſin, and to give power to repent for it, and to mortifie it: And thus alſo he ſaves his people from their ſins. Becauſe in all his people, by the power of his Spirit, he ſo weakens, and mortifies ſin, that it ſhall not reign in their mortal bodies.

Epheſ. 1. 3. John. 3. 36. 2 Pet. 1. 3, 11. 1 Pet. 1. 4. 3. To perfect Salvation, and ſave in another world: And thus alſo he ſaves his people, his purpoſe being to bring them to Salvation after this life.

The Practical part, or that influence, which this Salvation purchaſed by Jeſus, ought to have upon us.

1. It is proper to ſtir us up to be affectionate and grateful to this our Saviour, that being the only Son of God, would yet take our Nature upon him that he might be our *Jeſus*. Luk. 1. 46. 68. & 2. 13.

2. It ſhould beget in us a juſt hatred of ſin, that brought God from Heaven to expiate, and dye for it. Pſal. 119. 114. Epheſ. 4. 22, 23, 24.

3. It is moſt proper to enforce Repentance, and amendment of life. This being the end of Chriſts death to redeem us from all iniquity, and to purifie to himſelf a peculiar people, zealous of good works. Titus 2. 14.

2. *Chriſt.*

The next title that is given our Saviour, is Chriſt, which in the *Hebrew* is *Meſſiah*, ſignifying Anointed, and it intimates the three Offices, to which Men were admitted by the Ceremony of *Anointing*. The King, the Prieſt, the Prophet were anointed among the Jews. That then our Saviour was *Chriſtus*, that is *Unctus*, Anointed, ſhews that he was to be all theſe, A King, a Prieſt, and a Prophet, to his people. Pſal. 2. 6. Pſal. 110. 4. Deut. 18. 28. and 15. Act. 3. 22.

But here obſerve, that this Unction was not performed with Material Oil, but by the Holy Ghoſt, *Luke* 4. 18. *Heb.* 1. 9. and with this *Oil of gladneſs*, as it is called, *Pſal.* 45. 8. he was *anointed above his follows*, both *extenſive*, and *intenſive*.

1. Firſt, *Extenſive*, becauſe the three Offices met in his perſon, which were never conjoyned in any other. *Aaron* was an Anointed Prieſt, *Saul* an Anointed King, *Eliſha* an Anointed Prophet, *Melchizedech*, King and Prieſt, *David* King and Prophet, but none but he all theſe, King, Prieſt, and Prophet.

2. *Intenſive*, that is, in the intenſeſt, and higheſt degree, that poſſibly this Unction might be had, and faculty to uſe it to all effects and purpoſes, to which Grace doth or can extend: and thus Chriſt, and Chriſt alone did partake of this Unction, or Gifts of the Holy Ghoſt. For *to every one of us is given Grace according to the meaſure of the gift of Chriſt: from him we receive grace for grace.* But he was *full of grace and truth*, Joh. 1. 14. *and in him dwelt all the fulneſs of the Godhead bodily.* Col. 1. 9. Becauſe in his perſon there was the grace of Union, therefore was in it the grace of Unction.

Ephes. 4. 7. Col. 1. 19. and 2. 9.

The condition of man without Chriſt, is very lamentable, and this ariſeth from. 1. Ignorance. 2. Diſorder. 3. Guilt. But by the Offices of Chriſt, there ariſeth an Antidote for theſe three.

1. His Prophetical Office is able to diſpel our ignorance: for as a Prophet he doth illuminate and teach us knowledge.

Heb. 3. 1. Mal. 3. 1. 1 Cor. 1. 24. Col. 2. 3.

2. His Regal Office is of Power to remove all Diſorder: as a King he can ſet all right, and keep all right.

Pſal. 2. 6. Dan. 2. 44. Luk. 1. 36.

3. His Prieſthood was ordained to remove our Guilt. For it was the Prieſts duty to intercede, to make an Attonement for, and to reconcile God and the people.

Col. 1. 20. 22. 2 Cor. 5. 15. Num 16. 46. Jam. 5. 14. 15. Heb. 7. 25.

Of each of theſe a little more.

1. *Of*

1. *Of Chriſts Prophetical Office.*

The Prophets Office was, and is to teach and open to man the will of God. And this Office Chriſt did, and doth yet perform unto his Church, perfectly revealing what is the will of God about our Salvation. Whence *Deut.* 18. 15. He is called the Prophet. The Apoſtle of our profeſſion, *Heb.* 3. 1. *The Angel of the Covenant*, Mal. 3. 1. *The wiſdom of God*, 1 Cor. 1. 24. *And the Treaſury of all wiſdom and knowledg*, Col. 2. 3. Now this he hath done three ways.

1. By the promulgation of the Goſpel, *Luk.* 4. 18.

2. By his interpretation of the Law, in his Sermon upon the Mount, *Mat.* 5. *ad* 8. Ephes. 4. 11. 1 Cor. 12. 28.

3. By ſending Apoſtles, Prophets, Evangeliſts, Doctors, Teachers.

Our Duties to this Office are,

1. Faith to believe what he hath taught.

2. Obedience to his Sermon, and the whole word of God: ſubduing proud reaſon to the Doctrine of Chriſt. Rom. 1. 16. 17. Luk. 14. 35. & 9. 35. Luk. 10. 16.

3. To have all his Miniſters in great regard for their works ſake. Gal. 4. 14. Phil. 2. 29. 30.

2. *Of Chriſts Kingly Office.*

The Kingdom of Chriſt is, by which he diſpenſeth and orders all things with authority and power, which belongs to mans ſalvation, *Pſal.* 2. 6. *Dan* 2. 44. *Luk.* 1. 36. And this his power, as a King, he ſhews.

Heb. 8. 10. Jer. 31. 33.

1. By erecting and setting up his Throne in the hearts of his people, giving them grace to destroy and subdue every rebellious lust, and habit of sin, that it never raign there.

2. By subduing Satan, and shortning his power, *Heb.* 2. 14. *I saw Satan fall from Heaven*, Luk. 10. 18.

3. By conquering death it self, *The last enemy to be destroyed*, 1 Cor. 15.

Ephes. 5. 24. John 16. 24. 1 Tim. 6. 17. James 5. 7. Ephes. 6. 10. 11. *&c.* Psal. 2. 11. 12. Isa. 66. 2. Phil. 2. 12.

4. By erecting an universal power. 1. In respect of all ages, *Mat.* 22. 43. 44. 2. Over all men, *Deut.* 7. 14. 3. Over all creatures, *Ephes.* 1. 21, 22.

Our Duties to his Kingly Office are,

1. That we be obedient faithful Subjects to this King.

2. That we trust and petition to him for our protection.

3. That we fight his battels against Sin and Satan.

4. That we pay him his tribute of honour and reverence.

5. That we tremble at his Word, his Threats, his Judgments.

3. *Of Christ's Priestly Office.*

Christs Priestly Office consists in this, that he did expiate Gods anger, and reconcile us to God, *Col.* 1. 20. and 22. *Rom.* 5. 10. This his Priesthood was not legal, *but after the Order of Melchizedech*, Heb. 7. 17, 21. And this Office he executes.

1. By offering his soul a sacrifice for sin, *Isa.* 5. 3, 10.

2. By

2. By his interceſſion and praying for us, *Mat.* 16. *Joh.* 17.

3. By making an attonement for us, 1 *Joh.* 2. 2.

4. By bleſſing us: and this bleſſing is the turning every one of us from our iniquities, *Acts* 3. 26.

Our Duties to this his Prieſtly Office.

1. To pray him to intercede for Pardon and Grace for us. Heb. 4. 16. Phil. 3. 7. John 5. 4. 2 Cor. 6. 1, 2. Heb. 12. 15. and 10. 25. *ad.* 30.

2. To account his Grace the greateſt bleſſing.

3. To receive it, when it flows, with humble hearts.

4. To uſe his Grace to the end deſigned, *viz.* Reformation.

5. To expect no pardon from this our High-Prieſt, or eternal ſalvation, but upon the good uſe of his Grace.

6. That we bleſs God again, for bleſſing us. So did *Melchizedech*, *Gen.* 14. 19, 10.

3. *His only Son.*

That is Chriſts third Title in the Creed, by which we are to underſtand, that he was the eternal Son of God, not as all Creatures are by Creation: nor as all the Elect people of God are, by Grace, and Adoption: but the only Son of God by eternal Generation. Co-eternal, Co-eſſential and Co-equal with the Father, and the Holy Ghoſt, *John* 1. 1, 14. *Rom.* 9. 5. 1 *John* 5. 20. *Iſa.* 9. 6. *Mich.* 5. 2, 2. *Heb.* 1. 3. *Phil.* 2. 6.

Very God of very God, begotten not made, being of one ſubſtance with the Father.

The Uſe for our comfort.

Heb. 7. 25. 1. That being God, he is able to ſave to the uttermoſt.

2. That being his Son, he will adopt us, *Heb.* 2. 10.

4. *Our Lord.*

That is his fourth Title. And it is a name of Power and Relation.

1. Of Soveraignty and Power, and ſo is a farther illuſtration of his Kingly Office, that he is exalted to the Throne, and therefore hath power to ſave. At his birth the Angel gives him this Title *Chriſt the Lord*, Luke 2. 11. And after his Reſurrection St. *Peter* tells the Jews, Act. 5. 31. *That God hath exalted him with his right hand, to be a Prince and a Saviour.* Not a temporal Saviour, as other Princes, Heb. 5. 6. Lords, and Chriſts had been: but a Lord that brings everlaſting Salvation.

1. A Lord able to ſave, *Heb.* 7. 25, 26, 27.

1. [a] Himſelf and others.
2. [b] The bodies and ſouls of his ſervants.
3. [c] Not only from Carnal, but Ghoſtly enemies.
4. [d] Laſtly, not from temporal calamities only, but from ſin.

[a] Heb. 10. 14.
[b] Joh. 6. 27. 39, 40.
[c] Epheſ. 1. 20. 21. 22.
[d] Col. 2. 13, 14, 15.

2. A Lord able to give whatſoever he is Lord of.

1. He is Lord of life, *Acts* 3. 15. And life he imparts.

2. He is Lord of Glory, 2. 8. And Glory he imparts.

3. He

3. He is Lord of Joy, and that he beſtows, *Mat.* 25. 21.

2. And ſecondly, Lord is a name of Relation, for a Lord muſt have ſervants: and in this ſenſe it may well be taken here, intimating that however he be the Lord Paramount and abſolute; yet to all Chriſtians he ſtands in a nearer Relation.

Not a Lord at large, but their peculiar, proper Lord.

Our Lord; not ſo to the Devils: For ſay they, *What have we to do with thee?* Not ſo to the unbelieving *Jews* or *Gentiles*: for to theſe *Jews* he was a *ſtumbling block*, and to theſe *Gentiles fooliſhneſs*. To Chriſtians alone that call him and own him for their Lord and Maſter, to thoſe I ſay which are called both *Greeks and Jews, Chriſt is the power of God. and wiſdom of God.* Mat. 8. 29. 1 Cor. 1. 23. *Verſ.* 24.

The Uſes of his Lordſhip.

1. That if he be our Lord, then we muſt be his Servants, obey his Commandments, and carry our ſelves as it becomes dutiful ſervants and ſubjects. 1 Cor. 7. 23. and 6. 19, 20. Mal. 1. 6.

2. That we acknowledg his power to give Laws for the ordering of his Kingdom, Houſe, Family, *Jam.* 4. 12, *Iſa.* 9. 6. *Iſa.* 33. 22.

3. That we relie upon this Lord for Salvation, for Protection, for Deliverance, from all the enemies of our peace, *Luk.* 1. 71. *Iſa.* 32. 1, 2.

2. *The Second Article concerning Chriſt.*

Who was conceived of the Holy Ghoſt. Luk. 1. 35.
Born of the Virgin Mary. Mat. 1. 25. Luk 2. 8.

In this Article is ſet down our Saviours Incarnation, of which,

1. The Efficient cauſe, was God.

[c] John 3. 16. 1 John 4. 9. 2. [c] The προηγουμένη, or firſt moving cauſe, his good pleaſure.

[d] Luk. 1. 76, 77. [e] Phil. 1. 11. Epheſ. 1. 5, 6. 3. [d] The προκαταρκτική, or the occaſion, mans miſery.

4. [e] The Final, His own Glory, and mans Salvation.

This his Incarnation, was the aſſuming of fleſh, of which there was a double Principle.

1. One in Heaven. The Holy Ghoſt.

Heb. 7. 1. 3. 2. The other on Earth. The Virgin *Mary*.

1. As he was Man, he was ἀπάτωρ had no Man for his Father, being not conceived after the ordinary manner of men; but by the ſecret power, and operations of the Holy Ghoſt, *Luk.* 1. 35.

[a] Pſal. 132. 11. [b] Jer. 31. 22. 2. Yet when he became man, he had a Mother, deſcended lineally of the [a] ſeed of *David*; and ſhe a [b] Virgin, and ſo the Propheſie fulfiled, *Iſa.* 7. 14. *A Virgin ſhall conceive, and bring forth a Son.*

[f] Pſal. 51. 5. Ezek. 16. [c] Our Nature was polluted with the Contagion of ſin: that therefore this infection might not paſs into Chriſt, he would be conceived by the Holy Ghoſt, by whoſe Sanctity the Seed, which he took, might be purged from original corruption, *Luk.* 1. 35.

Our Nature was again to be redeemed by the ſeed of the woman, as God hath promiſed, *Gen.* 3. 17. and therefore he took fleſh from the Virgins womb.

His conception by the Holy Ghoſt filled him with all Grace and Holineſs, *Joh.* 1, 16. *Full of Grace and Truth.*

His Nativity of the Virgin *Mary* made him ſubject

ſubject to all humane infirmities, that are not ſinful, *Heb.* 4. 15. & 5. 2.

This was the firſt ſtep and degree of his debaſement and humiliation, for *quid ſublimius Deo? quid vilius carne?* what higher than God: what more mean than fleſh? and yet the *Word* would be made *fleſh.*

The Duties we learn from it are.

1. Joy. *Behold I bring you glad tidings of great joy,* Luk. 2. 10. 11. Iſa. 9. 3.

2. Praiſe. At his birth the Angels ſing *Glory in the higheſt,* Luk. 2. 14. The Shepherds praiſe God, *ver.* 20. At his conception *Mary* her Magnificat.

3. Humility. *Deus humilis & ſuperbit homo?* is God humble and man proud? Phil. 2. 3. 4, 5. *ad* 12.

4. The Juſtice and Neceſſity of our new birth: Juſtice by way of retaliation: Neceſſity, *for except a man be born again, he cannot enter into the Kingdom of God,* John. 3. 5. Phil. 2. 2, 3, 4, 5, *ad.* 12.

5. The Principles of this our new birth are, the [a] Spirit of God, and the [b] heart of man. For as Chriſt's birth proceeded from Two principles, the one *Active,* which was the Holy Ghoſt: the other *Paſſive, viz.* the Virgins womb; ſo our new birth muſt have both theſe principles alſo. The *Active,* which is the ſecret operation of Gods Spirit, and the *Paſſive,* in which the work is wrought, which is the heart of man. And that which can prepare and fit the heart for Chriſt to be born in it, or the Holy Ghoſt to overſhadow it, is the Virgin temper, of humility, innocency, ſubmiſſion. It behoves us then humbly to ſubmit to the work of the Spirit, and to prepare Virgin hearts for Chriſt to be born in, and the Holy Ghoſt to overſhadow. [a] Tit. 2. 11. 12. John 36. 7, 8. [b] Heb. 8. 10.

The

The Third Article of the Creed.

He ſuffered under Pontius Pilate, *was crucified, dead and buried, He deſcended to Hell.*

THis is the brief deſcription of the Second degree of our Saviours Humiliation, and it comprehends his whole Paſſion, his Agony, Bloody Sweat, his Croſs and Paſſion, Death and Burial. That there is no mention here made of his whole life; but ſo quick a tranſition from his Birth, to his Death: the reaſon is conceived to be, becauſe his life was ſo humble, and full of miſery, that it may well be thought to be a continual ſuffering. Under this word then, He ſuffered; we may well comprehend all his infirmities, his hunger, his thirſt, his wearineſs, his reproaches, his griefs, his ſorrows, his temptation, the gainſaying of ſinners, which he ſuſtained.

This Article is eſpecially to be underſtood, becauſe upon his Death the whole hinge of our Salvation turns. *I deſire to know nothing but Jeſus Chriſt crucified*, 1 Cor. 2. 2. And it needs no long expoſition, for that the whole Hiſtory of it is ſo clearly and fully ſet forth by the Evangeliſts, yet theſe particulars would be remembred.

1. Who it is that ſuffered, Jeſus Chriſt the Son of God.

2. That he ſuffered freely, and voluntarily, *Iſa.* 53. 10. *Joh.* 10. 17, 18.

Lam. 1, 12. 3. What he ſuffered. The wrath, though not the whole wrath of God.

4. That

4. That theſe his ſufferings were not only in his body, but alſo extended to his ſoul, *Mat.* 26. 38.

5. That he ſuffered the death of the Croſs, which was a painful, ſhameful, bloody, accurſed death, *Mat.* 27. *Luk.* 23.

6. Under whom he ſuffered, *viz. Pontius Pilate*, the Deputy at that that time of *Judea*, under *Tiberius*. Although he were God, yet yet he ſubmitted to a legal power. Mat. 27. 2.

7. That he ſubmitted to the ſeparation of his Soul from his Body, or the power of Death. He was crucified, dead. Mat. 27. 50.

8. Nay, he yet went one degree lower, for he was laid up in the heart of the earth. Buried he was, though *he made his grave with the rich*, *Iſa.* 53. 9. *Mat.* 27. 57.

9. [a] The motive of his ſuffering. No worth in us, nor no merit on our part, but the bowels of his infinite charity and mercy. [a] Rom. 5. 6, 8, 9, 10.

10. The end that he ſuffered. Not for any commodity to himſelf, but meerly for our good and benefit: which is in the Scriptures expreſſed in divers words, that import the ſame things: as,

1. That we might obtain remiſſion of ſins, *Rev.* 1. 5, he hath loved us, and waſhed us from our ſins in his blood, *Col.* 2. 13, 14. *He blotted out the hand-writing*, &c. *without ſhedding of blood there is no remiſſion.* Heb. 9. 11. 12. to the end.

2. That we might be delivered from the Tyranny of the Devil, 2 *Tim.* 2. 26. Now is the Judgment of this world, now is the Prince of this world caſt out, *John* 12. 31. Heb. 2. 14.

3. That we might be freed from puniſhment. *The chaſtiſment of our peace was upon him*, Iſa. 53. 5. *He bare our ſins in his body*, that is, the puniſhment of our ſin.

4. To

4. To reconcile us to God. *We are reconciled by the death of his Son,* Rom. 5. 10.

5. That he might redeem us. 1. From our vain converſation, 1 *Pet.* 1. 18. 2. From the curſe of the Law, *Gal.* 3. 13.

6. That by his blood we might have an entrance to Heaven, *Heb.* 10. 19. 20.

The uſes we are to make of his Paſſion.

Rom. 13. 1. Mat. 26. 53, 54. 1. That we, as he, ſubmit, and ſhew a paſſive obedience to authority. Though he could have commanded whole Legions of Angels, yet he would ſuffer under *Pontius Pilate.*

Rom. 8. 17. 2 Tim. 2. 12. 2. That we ſeriouſly conſider, that he was *Vir dolorum, Iſa.* 53. 3. a man of ſorrows, and ſuffer with him at leaſt in compaſſion, *Luk.* 23. 27. *Lam.* 1. 12. 1 *Cor.* 12. 26.

Col. 2. 11. Rom. 6. 6. 3. That we lay to heart the greatneſs of our ſins, that cauſed theſe ſorrows, and abhor them, *Acts* 2. 41.

4. That we do not wallow in ſin, and ſo, as much as lies in us, crucifie him again, *Heb.* 6. 6.

5. But rather that we *crucifie the fleſh with the affections and luſts,* Rom. 6. 6. *Deſtroy the body of ſin,* Col. 2. 11.

Rom. 8. 13. 6. That we make his death an example of innocency, patience, humility, charity, and be content to ſuffer for God, *Heb.* 12. 1. 2. being aſſured that if we ſuffer with him, we ſhall alſo reign with him, *Rom.* 8, 18.

1 John 4. 19. 2 Theſ. 2. 13. Rev. 1. 5, 6. 7. That we remember the greatneſs of Gods love in giving his Son. His Sons love, in giving himſelf to die, and ſo to die for us; to love, admire and thank him for it.

8. That

8. That yet upon the accuſation of Satan, or our own conſcience, we be comforted. Becauſe by this one Sacrifice of Chriſt upon the Croſs, we are ſaved and redeemed, *Rom.* 6. 2. Rom. 8. 33, 34. Rom. 7. 25.

9. That we be not diſheartned by Death, or the Grave, ſeeing that ſin, *the ſting of death* is taken away, 1 *Cor.* 15. and Death made an entrance to Life. Rom. 5. 1, 2, 3.

He deſcended to Hell.

There be Two opinions about the expoſition of this part of the Article, and both may be piouſly retained.

1. Some judg that Chriſt did locally deſcend into Hell as it ſignifies the place of the damned. But not to ſuffer there: for without queſtion, to his ſufferings there was a *Conſummatum* upon the Croſs: but to triumph over Satan in his own territories, and openly to ſhew him the victory he had gotten over him by death. This is the paſſive or common opinion of the Antients, and is yet of many ſound modern Divines. They to this purpoſe urge theſe places of Scripture, *Pſal.* 16. 10. *Thou ſhalt not leave my ſoul in Hell*, cited, Acts 2. *He deſcended into the lower parts of the Earth*, Epheſ. 4. 9. *Who ſhall deſcend into the deep*, that is, to bring Chriſt again from the dead, *Rom.* 10. 7. Chriſt was quickned in the Spirit, by which he went, and *preached to the Spirits that were in priſon*, 1 Pet. 3. 19. And having ſpoiled principalities, and powers, he made a ſhew of them openly, *Col.* 2. 15. *Vide* B. Bilſons *deſcent of Chriſt into Hell*, page 591. & page 602.

2. Others.

2. Others are of opinion, that by his deſcent to Hell, is meant no more, but that he continued, was not only dead, but continued in that ſtate, his ſoul being really ſeparated from his Body for ſome ſpace; but not ſo long, that his body did putrify in the Grave; ſo that by them this word Dead is referred to the ſeparation of his ſoul from his body: but his deſcent to Hell, to his continuance under the power of death.

Rev. 1. 18. Acts 2. 36. I will not be the arbitrator, let every man be perſwaded, as the Arguments produced by either ſide will perſwade him. However this is ſafe; That Chriſt did deſcend vertually, *i. e.* The power and vertue of his death was ſuch, that he conquered for us the power of Hell.

Matth. 28.

Art. 4. *He roſe again the third day.*

Rom. 6. 9, 10. THey who conceive Chriſt deſcended locally to Hell, make thoſe words apart of this Article, and will have it, together with this, the firſt ſtep of our Saviours exaltation: when death being conquered by his mighty power, he truly roſe from the Grave, the third day in that very fleſh, in which he died, but now dying no more, lives for ever.

Mat. 28. Mark 16. Luke 24. John 20. Acts 2. Heb. 2. 4. That Chriſt aroſe, needs not be proved to Chriſtians. The teſtimony of Angels, of the Watch, of the Apoſtles, his often and often apparitions, the effuſion of the Holy Ghoſt upon the Apoſtles, the miracles done by them in his name (by which God confirmed from Heaven what they preached) are ſufficient witneſſes. We

We are here then only to conſider.

1. Who it was that roſe, *viz.* The ſame Chriſt that went to the Grave, and the ſame body that was crucified, and laid in the Grave. Of this, his apparition to *Thomas* is a ſufficient teſtimony, when he ſhewed his hands, and his feet, *Joh.* 20. 20, 27.

2. Who it was that raiſed him: It was the work of the whole Trinity. It is attributed to the Father, *Acts* 2. 24. 33. To himſelf being God the Son, *Joh.* 10. 17, 18. To the Spirit, *Rom.* 8. 11. In this then lies the difference betwixt the Reſurrection of Chriſt, and others, that he roſe: They were raiſed. John 2. 19. He roſe *ſua virtute*, They *precaria*. His Deity raiſed his Humanity: but others were raiſed by others, they raiſed not themſelves. John 10. 18. And the ſecond difference is, that he roſe as the Prince of Life, as *the firſt born among many Brethren.* As *the firſt fruits of thoſe that ſleep*, for *he ſaw no corruption, neither hath death any more dominion over him.* But *Lazarus* and others ſaw corruption, and were to ſee it again; ſince, though they were reſtored to life, and called from their Graves; yet, they were mortal creatures, and muſt die the ſecond time. Acts 3. 15. Rev. 1. 5. Col. 1. 18. 1 Cor. 15. 20. Rom. 6. 9.

3. When he did ariſe. *The third day*, nor ſooner, nor later.

1. Sooner he would not ariſe, that he might take all occaſion away from his adverſaries of cavilling, that he was not truly dead: it was, that his death ſhould not be queſtioned.

2. Longer he would not defer it, partly that he might not ſee corruption, for as Phyſicians teach, after 72 hours the body putrifies:

fies: partly that he might bring comfort to his Disciples, who by his death began to despair, whether or no he were the *Messiah* that
Mat. 12. 39. was to redeem *Israel*, *Luk.* 24. 21. To confirm their faith then, he arose so soon.

Besides, by this stay in the grave, and rising from the grave, the Type, in *Jonah* was fulfilled. *As* Jonah *was three days and three nights in the Whales belly, so shall the Son of Man be three days and three nights in the heart of the earth.* Which yet must be understood by a *Synecdoche*, a part for the whole, for he lay not there above Thirty six, or Thirty eight hours at the most.

4. Necessary it was for Christ to rise.

1. That he might receive honour for his depression and humility, *Phil.* 2. 8, 9. That being debased as a servant, and crucified as a sinner, he might be declared to be the Son of God, *Rom.* 1. 4.

2. For our Justification, *Rom.* 4. 25. that we might be assured that the great debt of our sin is discharged, 1 *Pet.* 1. 19. *Act.* 20. 28. The Comforter, that he promised, was to convince the world, *i. e.* satisfie the consciences of men, concerning that everlasting Righteousness, purchased by him, and to be brought in by him, *Dan.* 8. 14. And the conviction was, that he arose; For had not the debt been fully paid, and the purchase made, he must needs have been detained under the bonds of death.

3. This gives us assurance that our bodies shall arise also. For he was but the *First fruits.* 1 *Cor.* 15. 1 Pet. 1. 3. and the same body. *This corruptible must put on incorruption,*

incorruption, this mortal, immortality.

This ſignally, individually.

The uſe of this Article, for our preſent practice, is.

1. That as he roſe from the Grave, ſo we actually riſe from ſin to a new life, *Rom.* 6. 4. *Epheſ.* 5. 14. *Col.* 3. 1. 2 *Cor.* 5. 15. for ſin is a ſleep, nay worſe, a death. *Dead in ſin.* Epheſ. 2. 1. Col. 1. 13.

2. That this be not deferr'd and put off, no more than Chriſt did defer his Reſurrection: after ſome few hours he aroſe from the Grave; and a few hours will be enough, nay, too much, to ſleep in ſin. Rom. 13. 11. 2 Cor. 6. 2. Heb. 4. 7.

3. This work is to be done perfectly, all our old ſins are to be ſhaken off, as Chriſt left the Napkin, the Cloaths, all the Furniture of a dead Corps in the Grave. 1 Theſ. 5. 23.

4. And when we begin the work, we muſt continue in it, and go through with it. *Chriſt being raiſed from the dead, dies no more*, Rom. 6. 9. *Likewiſe reckon ye alſo*, verſe 11.

The Fifth Article of the Creed concerning Chriſt.

He aſcended into Heaven, and ſitteth on the right hand of God the Father Almighty. Mark 16. 19. Acts 19. 10. Epheſ. 1. 20.

IN this Article is ſet down the next degree of our Saviours Exaltation, to Heaven he aſcended, that being there in Glory, he might execute all his offices: and it was prefigured by the entrance of the High Prieſt in-

to the holieſt of all, *Heb.* 9. 7. having two degrees.

1. His Aſcenſion foretold, *Pſal.* 68. 18. performed, *Acts* 1. *Mark.* 16. *Luk.* 24.

2. His Seſſion foretold, *Pſal.* 110. 1. revealed to *Stephen. Acts* 7. 56. proved, *Epheſ.* 1. 20. *Heb.* 1. 13.

Acts 1. 3. After our Saviour had converſed Forty days from the time he roſe, with his Diſciples; partly to confirm the truth of his Reſurrection, and partly to inſtruct them in their future adminiſtration:

John 3. 13. John 14. 2. 17. 24. Acts 1. 9. 1. He aſcended by the ſame power he aroſe, not by any other power, but his own, that of his Deity.

2. Viſibly, The Diſciples beholding it, that they might be αὐτόπται.

3. On a Cloud: in a cloud he is to come, *Mat.* 24. 30. and therefore he went on a cloud, *Act.* 1. 11. which Cloud yet was not *Neceſſarium vehiculum*, a neceſſary Chariot, ſupport or ſtay to him; ſuch he needed not, but rather *adminiculum ſolenne*, a ſolemn and triumphal Throne, which it pleaſed him to aſſume for his greater Majeſty and Glory.

4. And this Cloud left him not, till it mounted him to Heaven. Into Heaven, ſaith the Creed, conſonant to that in *Acts* 1. 11. And *Luk.* 24. 51. εἰς τὸν οὐρανὸν, which yet *Epheſ.* 4. 10. ſeems to be higher; the Altitude to which he was exalted, was ὑπὲρ πάντων τῶν οὐρανῶν; ὑπὲρ above, and ἄνω aloft, above all the Heavens, even the higheſt of them.

That theſe Texts may be harmonious, know you muſt, that Heaven is ſubject to a double acception. For,

1. It

1. It is taken for thoſe common received Orbs, be they Ten or Eleven, it matters not; and to Heaven Chriſt may well be ſaid to aſcend, becauſe his progreſs from below, was towards theſe Orbs above, *quaſi ad terminum.*

2. Or Secondly, Heaven is taken for the *Empyreum* Heaven, called in Scripture, *The City of God*; The ſeat of his holineſs, *Jeruſalem which is above: The Heaven of Heavens*, being above the reſt. And into this, Chriſt being aſcended, may well be ſaid to be ὑπὲρ πάντων τῶν οὐρανῶν, becauſe he hath under him all the other viſible Orbs, as his Foot-ſtool. Rev. 21.

4. The reaſons of our Saviours Aſcenſion may be theſe.

1. For his own honour. The Jews while he was on Earth, endeavoured to bring down his Name, Perſon, Power; but God hath righted him in all theſe, Lifted up his Perſon, *Pſal.* 119. *Pſal.* 7. Enlarged his power, *Mat.* 28. 18. *Rev.* 5. 12. Exalted his Name, *Phil.* 2. 9. *Claritas humilitatis præmium.*

2. That he might ſave, redeem, and work out our ſalvation to the uttermoſt, *Heb.* 7. 25. Do in Heaven for us what was to be done.

1. Be our Advocate and Interceſſor, 1 *Joh.* 2. 2.

2. Send down the Holy Ghoſt, *John.* 16. 7. *Epheſ.* 4. 12.

3. Be our Protector and Lord in Heaven, *Epheſ.* 4. 8.

4. That he might ſhew his Kingdom to be eternal, heavenly, ſpiritual; *not of this world*, as the Jews expected, in which error the Apoſtles were alſo involved, *Acts* 1. 6. Dan. 2. 44. Joh. 18. 36.

4. That he might exalt our Nature. For when Jeſus was taken to Heaven, our nature united to his perſon was thither taken together with him, and made ſuperior to the Angels, for, *to which of the Angels ſaid he at any time*, Heb. 1. 5.

5. That he might prepare a place even for our bodies, *John* 14. 2, 3. *John* 17. 24. At his parting he ſent down his pawn, *viz.* his Spirit by which he did deſcend to us, he took our pawn, our fleſh with him, to aſſure us we ſhould aſcend to him. At his riſing, he took to himſelf the keys of hell and death, and let himſelf out, and all his: and ſo now at his aſcending, he took to himſelf the keys of Heaven, and opened the Kingdom to all believers, *Heb.* 10. 20. In his aſcenſion *Dedicata ſunt noſtræ aſcenſionis primordia*, The beginnings of our aſcenſion were dedicated.

The influence upon our life, is.

1. That we aſcend after him: have our converſation in Heaven: be Heavenly-minded: ſeek after, and ſavour the things that are above, *Col.* 3. 1. *Ephes.* 2. 19. *Phil.* 3. 20. *Mat.* 6. 21.

2. That we defile not our bodies, and pollute our ſouls: for into that City no unclean thing ſhall enter, *Rev.* 21. 27. The Angels at his aſcenſion appeared in white apparel, with our Lord aſcended no pride, no malice, no wickedneſs, *&c.*

Act. 1. 10.

2. *Sitsi*

2. *Sits on the right hand of God the Father Almighty.*

This is the Third Degree of our Saviours Exaltation. God is a Spirit, and hath neither right nor left hand. This then is ſpoken after the manner of men, who place him, whom they will moſt honour upon their right hand, as appears by the honour *Solomon* did to his Mother, 1 *Reg.* 2. 19. The ſheep were ſet at the right hand, *Mat.* 25. and *Zebedees* Wife was deſirous that one of her Sons ſhould be placed on the right hand. So God is ſaid to place his Son on his right hand, purpoſing to him the greateſt honour, *Epheſ.* 1. 20.

An honour ſo great and peculiar to Chriſt, that it never was done to any creature, no not an Angel, *Heb.* 1. 13. By it he is exalted to be,

1. King of Saints, *Rev.* 15. 3.
2. Judg of ſinners, *Act.* 17. 31.
3. Prince of our ſalvation, *Act.* 5. 11.
4. The High Prieſt of our profeſſion, *Heb.* 8. 1.

Now there was an union of his Regal power, and his Prieſtly Office, giving commands to his Church, and interceding with God for his Church, having power actually to beſtow that grace and pardon, for which he intercedes. Of which, that we may be the more fully perſwaded, the perſon before whom he intercedes, is, Heb. 9. 24. Mat. 28. 18. 20.

1. *A Father*, and therefore willing.
2. *Almighty*, and therefore able to grant what he asks.

The influence upon our lives is this.

1. That we hence learn the Art of aſcending, which is to deſcend firſt. For *God gives grace to the humble, and reſiſts the proud*, Jam. 4. 6. Prov. 3. 34.

John 5. 23. 2. That we give up our ſelves to be ruled by his commands and inſtitutions, and to all that rule under him.

Heb. 4. 14. 15. 16. 3. To offer our petitions by him, and depend upon his interceſſion.

Heb. 6. 11. 4. To receive and make advantage of the Grace which flows from him.

Iſa. 26. 4. *&c.* 5. To look to him in all our temptations, and preſſures, and expect help from his right hand.

6. To honour the Son as we do the Father, to caſt our Crowns at his feet, ſtoop at his Scepter, live by his Laws, and follow him ſo here, that we may ſit in his Throne, *Joh.* 5.23. *Rev.* 4.10. *Pſal.* 2. 10. *Rev.* 3.21.

The Sixth Article of the Creed concerning Chriſt.

Jude 7.14.15. Acts 17. 32. 1 Theſ. 4. 16. *From thence he ſhall come again to judg both the Quick and dead.*

THis is the laſt degree of our Saviours exaltation, and it is future, raiſed he is to the throne to be the Judg at the laſt day.

Joh. 5. 22,27. There be Three benefits that Chriſt confers upon his Church, one of Redemption, another of Patronage, a third of Judicature: By his Death and Paſſion we are redeemed: By his

his aſcenſion he becomes our Advocate, and Patron: and in this he is appointed to be our Judg.

The day when he ſhall do this, is called the day of the Lord, 1 *Theſ.* 5. 2. and ſuch a day there ſhall be, 2 *Cor.* 5. 10. And it is called his day, becauſe his Glory and Majeſty ſhall be moſt reſplendent in it.

There is a particular and a general day of Judgment.

1. A particular, that paſſeth upon every man immediately upon his death, when the Soul departed is ſet at Gods Tribunal, and called to queſtion for all thoughts, words, actions, *Rev.* 14. 13. Luke 16. *from verſe* 19. *to the end.*

2. A general, of all men after the re-aſſumption of their bodies, which is here intended, and deſcribed *Mat.* 25. 1 *Theſ.* 4. *Rev.* 20. 12.

Of theſe, ſome are departed before that day, call'd here Dead, and theſe muſt riſe again with their bodies to Judgment: All muſt appear. 2. Others ſhall be living at that day, called here the Quick, and theſe ſhall not die, but be changed only, 1 *Cor.* 15. 51. 1 *Theſ.* 4. 17. Of both kinds Chriſt muſt be Judg. 2 Cor. 5. 10 Rom. 14. 10

St. *Paul* acquaints the *Athenians*, *Acts* 17. 31. that God hath appointed a day in which he will judg the world in Righteouſneſs: and this was one of the points he reaſoned on before *Felix*, *Acts* 24. 25. And yet ſcoffers there are, that ask, *where is the promiſe of his coming*, 2 *Pet.* 3. 3. and their lives anſwer ſuch conceits, *Eccleſ.* 11. 9. *Wiſd.* 5. 6, 7. Now if the light of Reaſon, nor the light of Conſcience, nor the light of Scripture, nor the

faith of Devils (for they tremble at it) cannot confute and convince ſuch Atheiſts, the laſt day appointed by God for the Judgment ſhall do it, when *the Lord ſhall deſcend from Heaven with a ſhout, with the voice of the Arch-Angel, and with the Trump of God*, 1 Theſ. 4. 16.

The Reaſons why Chriſt ſhall come again to Judgment.

1. Becauſe this makes very much for his honour. The Jews and prophane men as yet objected his Croſs, his Paſſion, and ignominious Death, humble Birth and Life. Chriſt crucified is a ſtumbling-block to the Jews and Gentiles. Now that day will repair his honour, and ſhame his Enemies. *They ſhall ſee him whom they have pierced, and mourn.* Zach. 12. 10.

2. That God's Juſtice and Wiſdom in ordering the world might be apparent. In this life, though many wicked men have been made examples of Gods wrath, as *Pharaoh*, *Julian*, *Arius*, &c. yet the moſt have deſcended into their graves in peace, ſpent their lives, and ended their days in Riches, Mirth, Pleaſure. On the other ſide, good men have been under the Croſs, deſtitute, afflicted, tormented, martyred, *Heb.* 11. 36, 37, 38. That then it might appear to the whole world, that he was wiſe in his diſpenſations, and juſt in his retributions, this day ſhall make it manifeſt, when *Lazarus*, and all his ſervants for their light and momentary Afflictions ſhall have an exceeding weight of glory; and *Dives*, and all ungodly men, for their Riot, Pleaſure, Pomp, Oppreſſions, Cruelties, Luke 16. 25. 2 Cor. 4. 16.

Cruelties, ſhall be accurſed and tormented. This we now preach and believe, but both thoſe that believe it, and believe it not ſhall find it true by experience.

3. Many things now are hid and ſecret. *The heart of man is deceitful above all things, who can know it?* *Abſalom* pretends a vow, when he raiſed Rebellion againſt his Father: *Judas* kiſſeth Chriſt, when it is his intent to betray him: The Phariſee levens his face, faſts, and prays, when his purpoſe is to devour a Widows houſe. All theſe things are yet in *occulto*, ſecret, and many more, ſo that an Hypocrite may paſs with us for a good Saint. But that day will reveal all; Every mans work ſhall then be made manifeſt, 1 *Cor.* 3. 14. Every mans heart ſhall then be opened. Our Savours words will be made good, *Luke* 8. 17. *There is nothing ſecret, which ſhall not be made manifeſt, neither any thing hid, that ſhall not be known, and come abroad.* Jer. 17. 9. 2 Sam. 15. 7. Mat. 26. 49. Mat. 6.

4. The Body together with the Soul partakes in the ſervice and diſ-ſervice of God, and ought therefore in juſtice to partake of bliſs and pain, which is hid and unknown, ſhould it always lie in the earth. Our Saviour will therefore come again, and at his coming raiſe theſe bodies, which being united to the Souls, ſhall receive their doom, and in the open view of God, Men, and Angels, they that have done good ſhall go into everlaſting Bliſs, and, thoſe that have done ill into everlaſting pain. 2 Cor. 5. 10. Mat. 25. 46. Dan. 12. 2.

The Influence that this ſhould have on our life is this.

1. To keep a perpetual watch over all our ways, to look that our lives be holy, juſt, ſober, becauſe we muſt give an Account when Chriſt ſhall come to judg, 2 *Pet.* 3. 11, 14. *Luk.* 12. 45.

2. To take heed that our Accompts be even againſt his coming, becauſe though we expect a gracious, yet we look alſo for a righteous Judg, one that is no accepter of perſons. It is the Lord Jeſus, 2 *Theſ.* 1. 2. The Lord that gave the Law in terror in *Mount Sinai*, will require a terrible accompt of it: and he will be Jeſus, a Saviour to none but thoſe who make a Conſcience, and do their endeavour to keep it: the Apoſtle thus preſents him to us: The Lord Jeſus, taking vengeance in flaming fire. Meek as a Lamb, and yet the Lamb hath his wrath, *Rev.* 6. 16. A Judg upon whom the Spirit ſets this Character, *Rev.* 2. 23. that will ſearch the hearts and reins. Theſe notions may carry us on not to diſguiſe our actions with the colour of Religion, or vain confidence of favour. For he will try, ſift, ſearch all things, and without flattery or favour proceed according to every mans works.

3. Yet, if our heart can aſſure us, that we ſerve him conſtantly, uprightly, ſincerely, though with weak endeavours, and many failings; here is comfort for us that he ſhall be the Judg of our ſins, that gave himſelf, and died for our ſins. He then that came to ſave, is not like to condemn; not them who believe

believe in him, and ſhew their Faith and Labour of Love by a good life. Who ſhall accuſe? Who is it that condemns? *Rom.* 8. 33, 34.

There is in that Reverend Biſhops Book of the Sabbath, Dr. Francis White, ſometimes Lord Biſhop of *Ely, an excellent brief of mans Redemption by Chriſt, which, becauſe it may give much light to this myſtery, and to thoſe Articles of the Creed which ſet it forth, I thought good to exſcribe it, and propoſe it in this place. It is extant, p.* 197. *Saith he*; Eph. 2. 4. John 3. 16. 1 Joh. 4. 9, 10.

1. *It is acknowledged that the work of humane Redemption was a moſt gracious and glorious work; and that in three reſpects.*

1. [a] *The fountain and original cauſe thereof, was the riches of the mercy of God, and the abundance of his love to mankind.* [a] John 3. 16. Gal. 4. 4. Phil. 2. 6, 7, 8.

2. *It was effected by extraordinary means,* to wit, *not meerly by the Word and imperative Power of God, but by the Miſſion, Incarnation, Humiliation, and Paſſion of the only and dearly beloved Son of God.* Luk. 2. 14.

3. *Becauſe the fruit, benefit, and effect thereof, was Glory and Honour to God Almighty: and Glory and Honour, and eternal Happineſs to every one which believeth and worketh good, both to the Jew and Gentile.* John 19. 3. Heb. 10. 14.

2. *The Doctrine of our Church is: That the Dearly Beloved Son of God, Jeſus Chriſt, made perfect our Redemption by his death:* to wit, *the whole work of mans Redemption, which was to be performed by the payment of a price, and ſatisfaction for ſin. For this great work of humane Redemption was not effected by the Reſurrection of Chriſt, but by his obedience and ſacrifice upon the Croſs: and it was fully wrought and finiſhed upon the Paſſion Friday, when, after our Saviour ſaid,* 1 Tim. 2. 6. 1 Cor. 6. 20.

Joh. 1. 12. & 8. 24. 1 Joh. 1. 7.

ſaid, Conſummatum eſt, *It is finiſhed*, He gave up the Ghoſt.

3. *But, beſides the price and ranſom paid by Chriſt our Saviour for the Redemption of all men: it was neceſſary for mans actual deliverance out of captivity, that the fruit, effect, and benefit of Chriſts Redemption be* applied and conferred. *For without this latter Redemption, the payment of a price only, could have profited nothing.*

Now this work of Application, *and actual collation of the fruit of Chriſts paſſion and ſacrifice upon the Croſs, upon man, began to be in* fieri, *in doing on the day of his Reſurrection, but it was not then finiſhed and perfected. For, to the Conſummation thereof all theſe actions following were neceſſary.*

1. *Our Saviours* Aſcenſion *into Heaven*, Epheſ. 4. 8, *&c.*

2. *His* Interceſſion *for us at the right hand of God the Father*, Rom. 8. 34. Heb. 7. 25. 1 John 2. 1.

3. *The* Miſſion *of the Holy Ghoſt upon the Apoſtles and Primitive Church*, Acts 2. 4, *&c.*

4. *Apoſtolical* Preaching *of the Goſpel both to the Jews and Gentiles*, Luke 24. 47.

5. *The* Donation of Heavenly Grace *prevenient, ſubſequent, excitant, adjuvant, or co-operant*, 1 Cor. 15. 10. Phil. 2. 3.

Our Saviour then reſted not from the whole work of mans Redemption upon his Reſurrection day. For his actions of collation and application of the benefit, and ultimate effect of that Gracious work, had beginning on that day: But they were multiplyed and continued afterwards, and ſome of them muſt continue to the worlds end.

Thus that Reverend Biſhop.

Article

Article Eight, Of the Holy Ghoſt.

I believe in the Holy Ghoſt.

HAving confeſſed our Faith in God the Father, and God the Son: The confeſſion of our Faith in the Holy Ghoſt very aptly follows, becauſe no man can call *God Abba, Father, but by the Holy Ghoſt: nor no man ſay Jeſus is the Lord, but by the Holy Ghoſt.* Gal. 4. 6. 1 Cor. 12. 3.

The meaning of this Article, in brief, is this, I am fully perſwaded that all thoſe things, which in the Scripture are ſpoken either of the perſon, gifts or graces of the Holy Ghoſt are certainly true, neceſſary to Salvation, and therefore I commit my ſelf to his Tuition and Direction.

1. I believe that he is God, the third perſon in the Trinity; not a vertue, not a gift, but a perſon: which is thus proved. Acts 2. 4. 5. 3, 4. 19. 2, 6. 1 Pet. 4. 14.

1. From our Baptiſm; for we are to be baptized in his Name, *Mat.* 28. 19. And we cannot be baptized into any Name, but Gods alone, 1 *Cor.* 1. 13.

2. From the form of Benediction, 2 *Cor.* 13. 13. and we cannot bleſs by any name but Gods, *Numb.* 6. 27.

3. By the Actions in Scripture attributed unto him, Illumination, Regeneration, Conſolation, *&c.* Now *actiones ſunt ſuppoſitorum*, Actions are proper to perſons, not vertues. Titus 3. Epheſ. 3. 5. 2 Theſ. 2. 13.

4. By his Attributes that are common to him with the two other perſons: Æternity, *Heb.* 9. 14. Omnipreſence, 1 *Cor.* 2. 10. Omnipotency, *Job* 33. 4. *Pſal.* 33. 6. and 139. 7. John 3. 5. 16. 7.

2. He

2. He is Holy :

1 Pet. 1. 15, 16. Luk. 1. 35.

1. In himſelf; that is, pure, without all mixture and compoſition, either of pollution or corruption.

1 Pet. 1. 22. Titus 3. 5.

2. Becauſe he is the Author of all holineſs and purity in us. All our holineſs being but a ray or effuſion of that Sanctifying Spirit, who works in us by his grace.

3. All excellent gifts whatſoever are from him, even thoſe common gifts of Nature, Art, or Reaſon, Strength, Courage, *Judg.* 14. 6. All Arts and Sciences, *Exod.* 31. 3. Policy to govern, 1 *Sam.* 11. 6.

But here we ſpeak of him, as he is the Lord and giver of life, or that ſpiritual life which is required of Chriſtians, of which, we are to believe he is the Author.

And to this life he is helpful two ways,

2 Pet. 1. 21. both outwardly and inwardly.

Luk. 12. 1, 2. Act. 2, 3, 4, 5, 7. Rom. 15. 9. Acts 20. 28. John 20. 21. Mat. 28. 20.

1. Outwardly by his Word, firſt inſpired into the Prophets, after into the Apoſtles, upon whom he viſibly deſcended, fitting them with grace, and enſtating them with power, to plant, preſerve and govern the Church while they lived; and to appoint and ordain a Miniſtry that ſhould ſucceed them to the end of the world. From the Commiſſion given to them, theſe now have power,

1. To preach and baptize, *Mat.* 28. 19.

2. To confirm the baptized, *Acts* 14. 22. *Heb.* 6. 2.

Titus 1. 5. 2 Tim. 1. 6. 1 Cor. 12. *a ver.* 4. *ad* 14.

3. To adminiſter the Euchariſt, or Supper of the Lord, *Luk.* 22. 19.

4. To exerciſe the Power of the keys of the Church either in Juriſdiction, or Ordination, *Mat.* 16. 19. *John.* 20. 23.

And

And theſe are called *Chriſmata, Gratiæ gratis datæ*, gifts that ſanctifie not the man; but empower and enable him only to execute a miniſterial Office.

2. But to thoſe which ſhall be ſaved he affords not only an outward, but an inward grace, by which he works effectually in the heart all ſaving graces, *Gal.* 5. 22.

1. By him we are at firſt regenerate in Baptiſm. Titus 3. 5.

2. By him after confirmed, *Heb.* 6. 2. *Rom.* 8. 15, 16, 17.

3. By him after renewed to repentance, 1 *Tim.* 5. 22. Joh. 2. 27.

4. By him put in mind of what we know not.

5. By him put in mind of what we forget, *John* 14. 26.

6. By him ſtirred up in what we are dull, 2 *Cor.* 3. 6.

7. By him helped in our prayer, *Rom.* 8. 26.

8. By him relieved in our infirmities, *John* 14. 16.

9. By him comforted in our heavineſs, *John* 16. 7.

10. By him ſealed to the day of Redemption, *Eph.* 4. 30.

11. By him raiſed again at the laſt day, *Rom.* 8. 11.

Theſe are called *Gratiæ gratum facientes*, or χαρίτες, ſuch, by which the Holy Ghoſt ſhapes the heart within, juſtifies, ſanctifies a ſinner, clears the Conſcience toward God, and ſettles a welcome peace. In a word, ſuch as makes a Gracious man.

From

John 16. 7. James 5. 14. Luke 4. 18. Epheſ. 4. 1.

From theſe operations he is called παράκλητος.
1. An Advocate,
2. A Comforter,
3. An Exhorter,

1. An Advocate, ſetling a Miniſtry to pray and intercede for the people.

2. A Comforter, in divulging the comfortable news of the Goſpel, containing the promiſes of grace and pardon to the comfortleſs.

3. An Exhorter, to walk worthy of our calling.

The Duties that this Article binds us unto, are.

1. That we acknowledg him by Faith to be the third perſon in the Trinity, proceeding from the Father and the Son.

[a] James 1.17. 18.

2. [a] That we expect all life, light, grace and holineſs from him.

[b] Acts 2. 38.

3. [b] By Repentance and Contrition, to have a heart prepared to receive the Holy Ghoſt.

4. To pray to God to beſtow upon us his gifts and graces, *Pſal.* 51. 10. 11. that may prevent, excite, and aſſiſt us in our Chriſtian profeſſion.

5. That we ſubmit to Gods Ordinances, and expect Grace that way he is pleaſed to beſtow it: which is then done,

[c] Act. 10. 44. 16. 14.

1. [c] When we are diligent in his Word.

[d] Heb. 13. 17.

2. [d] When we are obedient to the Paſtors ſet over us by the Holy Ghoſt: *In voce hominis, Tuba Dei.* The Goſpel is Gods Trumpet at mans mouth.

[e] 1 Cor. 11. 28.

3. [e] When we receive the Sacraments, being the ordinary Conduits to convey Grace unto us.

4. [f] When

4. [f] When we ſubmit to the Cenſures, or Diſcipline of the Church. [f] Acts 2. 38. 1 Cor. 5.

6. [g] That we call upon God, that his ſpecial grace and aſſiſtance may go along with his own Ordinances. 4. 1, 2. [g] Eph. 6. 18. 19. 2 Theſ. 3. 1.

7. [h] That we attend and wait for the approaches of the Spirit, whether the acceſs be made by any outward or inward means. Luk. 11. 13. [h] Acts 1. 4. Col. 3. 16.

1. [i] If it be outward in the Word or Sacraments, that we lay up the ſeed in our heart, and bring forth fruit with patience. [i] Luk. 8. 1.

2. [k] If the Motion be more inward and ſecret, that then we reſiſt it not, [l] Quench it not, nor grieve the Holy Spirit, whereby we are ſealed to the day of Redemption, *Epheſ.* 4. 30. [k] Acts 7. 51. [l] Theſ. 5. 19.

8. That Miniſters be careful *to feed the flock, over which the Holy Ghoſt hath made them Overſeers,* Acts 20. 28.

9. [m] That no man intrude upon any Adminiſtration of the Spirit, without a lawful vocation, and abilities, and gifts. [m] Heb. 5. 4. Eph. 4. 11. Rom. 10. 15. Jer. 23. 21. & 27. 15. Iſa. 6. 5.

I believe the Holy Catholick Church. The Communion of Saints.

All the Articles before concern God. Theſe that follow are about thoſe men, that with true Faith and obedience worſhip God: Set forth here under the Name of the Church, to whom alone the benefits following do belong, being the people whom Chriſt hath effectually Redeemed, and the Holy Ghoſt hath Sanctified.

Ephes. 5. 25, 26, 27.

1. *The Church.*

The Subject is here the Church, in the Greek ἐκκλησία, from ἐκ out or from, and καλέω, to call: So that the word here signifies not a building, or house to which Christians repair to perform in common, Divine and Rom. 9. 25, 26. Religious duties, but it signifies the people themselves, whom Κύριος (the word whence Kirk or Church is derived) the Lord hath called out of the world, to be his peculiar people, over whom he challengeth, τὸ κράτος a Soveraign Authority: and who again out of the contemplation of his Soveraign power and dominion, are well content to do him homage, and obey his Laws and Ordinances.

This Church hath here 2 Attributes, { 1. Holy. 2. Catholick.

1 Cor. 12, 13. & 4. 27.

1. *Catholick.*

Καθολικὴ signifies universal; and under it the amplitude and largeness of the Church is comprehended, it being extended to all places, and all persons. Formerly the Jews only were his people, but now the partition wall is broken down, and all Nations, and all persons in all Nations have a capacity to be of the Church of Christ, *Psal.* 2. 8. *Isa.* 2. 2. *Acts* 10. 35. *Psal.* 72. 8. *Dan* 2. 34.

[a] Eph. 4. 4.

1. [a] This Church is but one, as it is in the *Nicene* Creed; One body knit together by one Spirit, under one Head. There is but one Lord, one Spirit, one Faith, one Baptism. Act. 20. Inwardly then and essentially it is but one, Act. 15. 3. 4. but outwardly and externally you may say there be many Churches, either National or Congregational;

Congregational; who are bound to retain one Faith, but may differ in Rites and Ceremonies.

2. Farther yet in reſpect of the different ſtate and condition this one Church is diſtinguiſhed into the {Triumphant, Militant. Rev. 7. 14. 16. & 6. 9.

1. The Triumphant Church is that bleſſed company of Martyrs and Saints, whoſe warfare is finiſhed, and are entred into their *Maſters joy*, Heb. 12. 23.

2. The Church Militant is the ſociety of thoſe Chriſtians, who being diſperſed over the world, are always in Arms in War, and fight againſt Chriſts, and their own ſpiritual enemies, and are only in expectation of their Crown and Triumph, *Rev.* 1. 9. & 12. 11. 2 *Tim.* 4. 7, 8.

Now this Church Militant conſiſts of two ſorts of people, either of Profeſſors, or true Believers. For which reaſon it is compared to a *Net*, Mat. 13. to a *Field*, to a *Barn-floor*, to *Ten Virgins*, whereof Five were *wiſe*, and Five *fooliſh*, Mat. 15. Matth. 3. Mat. 18. 17. Mat. 13. 24. Luk. 3. 14.

1. Profeſſors are ſuch, who profeſs the Mame of Chriſt, and are called Chriſtians, who yet may be for manners, prophane: for worſhip, unſound and hypocrites: for doctrine Hereticks: for communion, Schiſmaticks: All theſe belong to Chriſts viſible Body.

2. True believers, who are truly and inwardly ſuch as they ſeem and are called: For manners, pure and holy: for worſhip, ſound and ſincere: for doctrine, Orthodox: in communion united. All 2 Tim. 2. 19. Rom. 11. 4.

these are univocal parts of Christ's mystical Body.

Further, both these considered together make a visible Church. For outward Professors are the object of the eye. Seen it is, and seen ever it shall be, who they are that call themselves Christians. But who they are that in truth and sincerity profess Christ, that truly repent, and believe the Gospel: that are of the number of the Elect and shall be really saved, this we see not. And in this respect we call the Church invisible.

Act. 10. 34, 35. Mat. 25. 31, 32. Eph. 4. 15, 16. [a] 1 Cor. 12. 3. & 11 3. [b] 1 Pet. 2. 2. [c] Joh. 6. 53. 54, 55. [d] Ephes. 4. 11. 2 Pet. 5. 2, 3. [e] Act. 5. 8, 9. 1 Cor. 2. 4. [f] 1 Tim. 4. 2. [g] Joel. 2. 17. [h] Titus 1. 5.

3. To believe the Catholick Church then, is to believe that there is a society of Christians dispersed into all quarters of the world, who are united under Christ their head, formalized and moved by his [a] Spirit: matriculated by Baptism: nourished by the [b] Word and [c] Supper of the Lord: ruled and continued under [d] Bishops and Pastors lawfully called to these Offices, who succeed those upon whom the Holy Ghost came down, and have the power of the [e] keys committed to them, for administration of Doctrine and Discipline. And who are bound to [f] preach the Word, to pray with, and [g] intercede for the people, to administer the Sacraments, to ordain [h] Ministers, and to use the Church Censures, *Mark* 16. 15, 16. *Mat.* 28. 19. 20. 1 *Cor.* 4. 19, 20, 21. *& cap.* 5. 3, 4.

2. *Holy.*

That is the second Attribute. And so the Church is notwithstanding all the wrinkles and spots found in it; Because,

1. The

1. The head of the Church Chriſt Jeſus is Holy, that knew no ſin, that did no ſin, and therefore the Corps united to ſuch a head may well be eſteemed Holy, ſhe hath *waſhed her robes in the blood of the Lamb.* Iſa. 28. 16. Epheſ. 5. 26, 27. Rev. 7. 14. 1 Pet. 2. 9.
2. Of the real infuſions of Holineſs, and gifts of Grace that proceeds from the Holy Spirit, which animates the parts. *Quæ partes ſunt, tribuuntur recte toti ſecundum illam partem,* What belongs to a part only, may juſtly be attributed to the whole in reſpect to that part. Epheſ. 2. 4.
3. All her adminiſtrations and powers are ordained to produce Holineſs. The Religion ſhe profeſſeth is an Holy Religion: the Law holy, juſt and good. 1 Theſ. 4. 3. Pſal. 19, 7. 8. James 1. 27. Rom. 7. 12.
4. For that actual and inherent Holineſs, that is in the lives of the true Profeſſors. *You are waſhed, you are ſanctified,* 1 Cor. 6. 11. They are born again new Creatures, a reformed people. Epheſ. 2. 4. 2 Cor. 4. 5, 16. 2 Pet. 1. 4.

Though then the Church cannot be ſaid to be *ἀναμάρτητος*, ſpotleſs, without ſin: or holy, becauſe Orignal ſin, though it be waſhed away in Baptiſm, as touching the guilt, yet in act and root remains: yet Holy ſhe may well be ſaid to be, having obtained the Grace of Juſtification and Regeneration. 1 John 1. 8. Rom. 3. 23. Rom. 7. 17, 20, 21. Heb. 12. 1.

1. For the Holineſs of Chriſt the Head, is imputed to [a] it, 1 *Cor.* 1. 30. [a] Heb. 7. 26, 27.
2. And ſhe again follows, endeavours, and ſtudies to be Holy (though in much imperfection) by the grace of the holy Spirit, which is given to her, *Rev.* 22. 11. 1 *Joh.* 3. 3. Heb. 10. 21. to the end.

The influence this Article hath upon our practiſes.

[b] 1 Cor. 1. 10. 1 Cor. 11. 17. Epheſ. 4. 3.

1. [b] That we break not into parties, factions, ſchiſms, hereſies.

2. That we preſerve unity, charity, and brotherly love, *Acts* 2. 46.

[c] Heb. 13. 17.

3. [c] That we be obedient to the Church, and thoſe that have the overſight of us, in every particular, and *National Church*.

4. That we follow after Holineſs, labour and contend for increaſe of Grace, and all other duties of Chriſtian purity, God is our Father, the Church our Mother, both are Holy, therefore we muſt be Holy Children, Heb. 12. 14. Phil. 3. 13. Heb. 13. 21. *Lev.* 20. 7. *Gal.* 4. 26. 1 *Pet.* 1. 13.

2. *The Communion of Saints.*

Act. 5. 9. Rom. 1. 7.

Saints is a word of that large extent, that it takes in them that are glorified in Heaven, and thoſe who are in ſome degree ſanctified on Earth, 1 *Cor.* 1. 2. Betwixt theſe there is a Communion, which is *Communis unio*, of which the Apoſtle, *Eph.* 4. 4. gives us Seven heads, in which the Communion of Saints doth conſiſt reſpectively.

1 Cor. 12. 12. *ad finem capitis.*

1. One body, meaning the myſtical body of Chriſt, the Catholick Church, to which all Saints are united. In that body then they communicate.

2. One Spirit that animates them, of which all living members of the body participate. In that ſpirit they then communicate alſo, 1 *Cor.* 12. 12.

3. One hope of our calling: for all are called to the communion of Chriſt, and to eternal

eternal life, 1 *Cor.* 1. 26. 27. In the calling and end they communicate.

4. One Lord, not only by right of Creation, but Redemption. They then communicate in all the Relation, and muſt be this Lords ſervants.

5. One Faith, one and the ſame Religion, one and the ſame Profeſſion, and in this *common Faith once given to the Saints*, they communicate. Jude 4.

6. One Baptiſm, and in this they communicate alſo: for all were Baptized in the Name of the Father, Son, and Holy Ghoſt.

7. One God and Father: One God whom they ſerve, and one Father whoſe Children they are, and in him they have a common intereſt.

Theſe are the moſt eſſential and internal Characters, in which the communion of Saints doth conſiſt, but yet another more external there is, by which they may be more evidently known to be of this Communion, and this is their outward communication, for κοινωνία, which we tranſlate Communion, doth often alſo ſignify Communication, *Heb.* 13. 16. *Rom.* 15. 26. 2 *Cor.* 8. 4. 2 *Cor.* 9. 13. 1 *Tim.* 6. 18. In which places to communicate, is to give, impart, to diſtribute, to make another partaker, of any gift, beneficence, liberality. Which for the object may have the ſoul or the body. So that the communion, or rather communication of Saints reſpects a liberality both Spiritual and Corporal.

1. Spiritually we communicate to others, when in Charity and Piety we communicate to mens ſouls, advice, counſel, reprehenſion, pray for them, or with them, adminiſter to them the Sacraments, uſe the 2 Tim. 4. 2. 5. 2 Tim. 3. 16, 17.

cenſures of the Church: in a word, any way apply unto them the means left in the Church to promote their ſalvation.

2. Corporally, we do them good, when we communicate to the bodily indigencies of the poor Saints, as their neceſſities require. This done, *Act.* 2. 45. Commanded, *Rom.* 15. 26. 1 *Cor.* 16. 1, 2. 2 *Cor.* 8. 12.

The meaning therefore of this part of the Creed, is, that the Saints have in common one God, one Chriſt, one Spirit, one Lord, one Faith, one Baptiſm, one Hope: And that they communicate in all duties of Charity and Piety.

The Duties from hence are,

[a] Epheſ. 4. 3. Heb. 10. 25.

1. [a] That we break none of theſe bonds of Unity, and make not a Monopoly of that which is in common.

[b] Heb. 13. 16. Gal. 6. 10.

2. [b] That we be charitable and liberal, and communicate to the neceſſities of the Saints.

[c] 2 Tim. 4. 2. Heb. 3. 13.

3. [c] That we adviſe, counſel, exhort, ediſie, reprove, do every ſpiritual office one to another, that may promote any mans ſalvation, as our place and vocation requires.

[d] Eph. 6. 18. Gal. 5. 13. Act. 20. 36. Act. 4. 24. 1 Tim. 2. 1, 2. Numb. 16. 46. Mat. 6. 14. Iſa. 53. 12. Luk. 13. 34.

4. [d] That we pray with, and for one another. He that ſeparates, and hath not charity enough to joyn in Prayer with other Chriſtians, or is ſo proud and malicious, that he will not pray for other Chriſtians, nay for all men, is not of Chriſts mind, that prayed for his perſecutors.

[e] Pſal. 111. 1. Rom. 1. 8.

5. [e] That we praiſe God with and for one another.

6. That

6. That we imitate the Saints in Heaven, that praiſe God, and *pray in general* for the Militant Church on Earth; for it cannot be conceived, that they being united to the Saints on earth in charity (which muſt needs be heightned by their glorification, and the beatifical viſion) will omit this eſpecial teſtimony of charity. *Mortons appeal* 1. 2, 12. *ſect.* 1. 1 Cor. 13. Rev. 6. 10.

7. That we pray for the conſummation of all things, when the Saints in Heaven with the Saints on earth ſhall be made perfect, *Heb.* 11. 40. 1 *Tim.* 1. 18.

8. That we delight in the Society of Saints, *Pſal.* 16. 3. and renounce all fellowſhip with ſin and ſinners, 2 *Cor.* 6. 17.

9. That we bear one anothers burthens, infirmities, *Gal.* 6. 2. *Rejoyce with thoſe that Rejoyce, Weep with thoſe that Weep,* Rom. 12. 15.

10. *That no man lay a ſtumbling block or an occaſion to fall in his Brothers way,* Rom. 14. 13. That is, that we beware of ſcandalizing our Brother.

Remiſſion of ſins.

This Article of Remiſſion of ſins doth very aptly follow the Catholick Church, and Communion of Saints, in that none ſhall have their ſins remitted, but thoſe who are in the Communion of the Church; Chriſt Jeſus *ſhall ſave his people from their ſins,* Mat. 1. 21. We read, *Iſa.* 33. 24. of ſins to be remitted: but to whom? To them that dwell in *Her,* that is, the Church. And *Zach.* 13. 1. A prophecy there is, that *a fountain* ſhould be *opened for ſin and uncleanneſs*; but it is reſtrained

ed to the house of *David*, and the inhabitants of *Jerusalem*.

1 Joh. 3. 4. Every sin is a transgression of the Law, *ἀνομία*. The Law was first broken by *Adam*, and by him sin entered into the world, and death by sin, *Rom.* 5. 12. And so death passed upon all men, for that all have sinned, being in his Loins, which is original sin. This Law was, and is called the Law of *Nature*, which God first wrote in the heart, then in two Tables of stone. And of this there is made a second breach by all mankind, actually, in thought, word, and deed; Num. 15. 27, 30. sometimes weakly, from infirmity; sometimes unwittingly, from ignorance; Psal. 19. 13, 14. sometimes wilfully, out of perverseness; and Mar. 5. 21, 22. sometimes presumptuously, out of pride and malice. These are committed against God, against man, once, or often, dishonour or hurt more or less: so that from the cause from whence they rise, and frequency of the Act, and the object against whom committed, or the wrong or damage arising from them, (whether a duty be omitted, or an offence committed) they receive their denomination, and are called greater and lesser sins. But sins they are howsoever, being transgressions of the Law.

Jam. 4. 17. Mat. 25. 42. Joh. 19. 11.

Upon this breach of the Law there ariseth a Guilt, and upon the Guilt, an obligation to punishment, for *qui tenetur crimine, tenetur etiam pœna.* For the first, the crime: all men are attached, for all have sinned, *Rom.* 3. 23. And are in the state of Captives and Prisoners, and bound to answer for their misdoings at the great and fearful Tribunal.

Luk. 4. 18.

Non

Non factum at this bar no man can plead, or should he, the accuser of the Brethren, and his own conscience would arise and plead against him; *and if our heart condemn us, God is greater than our heart, and knows all things*, 1 Joh. 3. 20. Hitherto then *Tenetur*, he is held and convicted guilty.

2. But yet full satisfaction he may plead, the obedience of the Son of God both *Active* and *Passive*; *Active* in keeping and fulfilling every tittle of the Law; and *Passive* in suffering the wrath of God due for the breach of the Law: Out of which obedience ariseth that actual Justice in Christ, that being imputed to us, in respect of that relation in which we stand unto Christ (he and all his elect being taken for one body) God doth release, acquit, and discharge the guilty prisoner. Rom. 4. 5. 1 Pet. 2. 22, 23, 24. Isa. 53. 5, 6. 1 Cor. 12. 12. 1 Joh. 1. 7. 2 Cor. 1. 21.

For upon this plea the Judg is pleased to remove out of his Court of Justice, and sit down in his seat of Mercy, and there pronounce a sentence of Absolution, instead of the sentence of Condemnation, acknowledging the plea to be just, which the faithful and penitent sinner puts in: *viz.* That his only Son *blotted out the hand-writing of Ordinances that was against us*; which was contrary to us, and took it out of the way, nailing it to his Cross, *Col.* 2. 14.

1. He sate down, I say, in the Court of Mercy, when he pronounced this sentence of Absolution or Remission, because it proceeded δωρεάν, freely: freely from his grace, *Rom.* 3. 24. Now δωρεάν signifies such a gift or grace, *quæ causam juris antecedentem non habet.* Thus it is used, *Psal.* 34. 19. And in this sense applyed to Christ, *Joh.* 15. 25. ἐμίσησάν με δωρεάν, they hated me without a cause. And

And what cauſe did we give God to love us, or Chriſt to die for us; what reaſon could there be on our part, of Gods εὐδοκίας, good pleaſure, or his ſons φιλανθρωπίας, love to mankind; We are all ſuch as St. *Paul* deſcribes us, *Rom.* 5. *Without ſtrength, ungodly, ſinners, enemies*; and doth not God commend his love, that while we were ſuch, Chriſt died for us? *v.* 8. It is then *of grace and mercy* Chriſt is given to us, *Epheſ.* 2. 4, 5.

2. Beſides it was another part of grace and mercy to accept of the ſatisfaction of another perſon for us, to puniſh him, and let us go. In common juſtice *the ſoul that ſins muſt die*, but here the ſoul that ſins is ſet at liberty, and the perſon that never ſinned is put to death.

Ezek. 18.

Conſider then the caſe betwixt the perſon of the Father and the Son, and no man dare call it a free remiſſion, for the purchaſe was dear, and the price ineſtimable. But whatſoever it coſt Chriſt, it coſt us nothing, and ſo it is freely of Grace from Chriſt.

2. And to us it is freely Grace from God the Father to a ſentence, I ſaid from his mercy-ſeat, not becauſe he acquits us, and remits our ſin without a full ſatisfaction to his juſtice, or accepts that for perfect righteouſneſs, which is not perfect, but becauſe when he might have exacted the uttermoſt Farthing of us, the principal debters, he receives the full at the hands of a Surety, and that Surety his own dear Son, who had never offended or diſpleaſed him, *Mat.* 3. 17.

Iſa. 53. 6.
Heb. 10. 14.
1 John 2. 1, 2.

But here it muſt not be forgotten, that upon the pronouncing this gracious Sentence of Abſolution and Remiſſion, he covenants with all

all that he abſolves, for new Obedience, that they *ſerve him in righteouſneſs and Holineſs* Luk. 1. 71. That they become *new creatures, put off the old man, and put on the new*: Deny *ungodlineſs and worldly luſts*, and live *righteouſly, and ſoberly, and godly in this preſent world.* This we call Sanctification which muſt inhere in us, and be perfect, though not in degrees, yet in parts, which he hath promiſed to accept, and will remit the imperfection for Chriſts ſake.

Rom. 6. Ephes. 4. 22, 23, 24. Titus 2. 12. 2 Cor. 4. 16. 1 Cor. 13. 12. 11. Ephes. 4. 14. 2 Pet. 2. 2. Heb. 8. 12.

Remiſſion then of ſin imports Two things.

1. A freedom and diſcharge from the Law of ſin.
2. A freedom and diſcharge from the Law of death.

For, in ſin there is, as appears *Rom.* 8. 2. a double Law or power. 1. A Law *dominandi* of domineering. 2. A Law *damnandi* of condemning. But to thoſe who are in Chriſt, both theſe Laws are made void, made null, and quite abrogated.

1. The Law of ſin, by which it commands and domineers, is caſhiered, for no regenerate man obeys it in the Luſt thereof.

Rom. 13. 14. Gal. 5. 16. 1 Pet. 2. 11. 1 Cor. 15. 55.

2. The Law of death, by which ſin damned and condemned is now of none effect, for by Chriſt the ſting of death is taken out. Both which the Apoſtle punctually and comfortably hath thus expreſſed, *Rom.* 8. 1. 2. *There is no condemnation to thoſe which are in Chriſt Jeſus, who live not after the fleſh but after the Spirit. For the Law of the Spirit of life, which is in Chriſt, hath freed them from the Law of ſin and death. And upon it he ſings his* ἐπινίκιον, or ſong of tryumph, *verſ.* 33. *Who ſhall lay any thing to the charge of Gods elect. It*

is

is God that justifieth, Who is he that condemneth? It is Christ that died, yea rather that is risen again, who is even at the right hand of God, who also makes intercession for us.

To believe then the remission of sins, is to believe those two great fundamental doctrines of Justification and Sanctification.

Which in brief is this,

Rom. 3. 24. 1. That God graciously and freely, without any merit or desert on our part, gave his Son to die for the world.

2 Cor. 5. 19. Acts 2. 38. 2 Cor. 5. 21. Phil. 3. 9. 2. That for his meritorious death and passion he remits the fault, absolves from the guilt, and acquits from punishment all penitent and believing sinners.

3. That imputing to them the obedience of his own Son, and his Righteousness, accounts them just in his sight.

2 Cor. 7. 1. 4. That all who are justified, and thus acquitted, have holiness in some degree, according to the condition of this life, inherent in them: Which though it cannot wholly discharge from sin, yet it frees from the Dominion of sin, so that no justified person yields himself a Slave and a Vassal to sin, but resists its commands, mortifies, crucifies it, and makes it die daily. He that hath this hope, purifies himself, 1 *John* 3. 3.

Rom. 8. 5, 6. Col. 3. 3, 5. Rom. 6. 5, 6. 2 Cor. 5. 17.

2 Cor. 5. 18. And that of this Article we might have the greater security; God hath committed to his Ministers the word of Reconciliation, to effect which, all that he hath left in their hand and power, especially tends,

Joh. 15. 3. 1. His word he hath committed unto them, and that hath a cleansing power. *Now you are clean by the word I have spoken unto you.* Preach they must, and the main part of their Doctrine

Doctrine is Repentance, and Remiſſion of ſin, *Luke* 24. 47.

2. They are to pray, *ex officio*, and one part of their prayer is *Interceſſion*; to ſtand betwixt the Temple and Altar, and Cry, *Spare thy people, O Lord, ſpare thy people*, Joel 2. 17. *Aaron, Phineas*, ſtood in the gap, and made attonement: and the Presbyters are to be called to pray over the ſick perſon, that the ſin he hath committed may be forgiven, *Jam.* 5. 14. Numb. 16. 46. 25. 11. Pſal. 106. 30.

3. Come to the Sacraments, of which they are the Miniſters; two they are, and both have Remiſſion of ſins annexed to them, that is the grace aſſured by theſe Seals. *Go and Baptize all Nations for Remiſſion of ſins*, that's the Promiſe made to Baptiſm. *This is my blood of the New Teſtament ſhed for you, and for many, for the Remiſſion of ſins*: that's the Grace of the Euchariſt. Act. 2. 38. Mat. 26. 28.

4. Laſtly, to the Prieſts hand he hath delivered a key, and the uſe of it is for the detention and remiſſion of ſin, *Whoſe ſins you remit, they are remitted*, Joh. 20. 23.

Caſt but up all this, and you ſhall ſee to what it will amount. The total will ſet forth unto us the infinite Juſtice and Mercy of God about ſin. His Juſtice that would not pardon a ſinner without ſatisfaction, firſt made. His Mercy and Readineſs yet to grant a pardon, that he would give his Son to purchaſe a Remiſſion for us; And that to paſs over the Security to us, he hath left us his word to publiſh his will about it, inſtituted Sacraments to Seal it, ordained us Prieſts, and left keys in their hands, to adminiſter it. That ſo by the words dropt from their lips,

lips, by the Prayers offered by their devout and charitable hearts, by the Sacraments conſecrated by their hands, by the keys left in their office, the full pardon and remiſſion of ſin might be made known, obtained, ſealed and delivered over to ſinners.

The Practical part of this Article.

Rom. 7. 24, 25. Rev. 5. 8, 9, 10. 1. To be thankful to God for our pardon.

2. To give him the ſole glory of the purchaſe, acknowledging it to be his meer mercy, to ſend his Son for that end.

Pſal. 137. 5, 6. Rom. 5. 10, 11. 3. Never to forget his mercy, that would while we were yet ſinners, offer us pardon and grace.

Rev. 2. 5. Acts 13. 48. 4. To ſet our ſelves ſeriouſly to perform the condition, on which remiſſion is promiſed and purchaſed for us, without which our pardon can never be ſecured to us.

Joh. 14. 1, 2. 5. To continue in good hope, and never deſpair, that if we do our part, God will not fail to do his.

Mat. 6. 12. Phil. 2. 29. 4. 8. 6. To pray to God daily for mercy and Remiſſion.

Mat. 13. 44, 45, 46. 7. Highly to eſteem all thoſe ways and means, which God hath ordained in his Church to convey this pardon and remiſſion to us.

I believe the *Reſurrection of the Body.*

Tertul. *Reſurrectio mortuorum, fiducia Chriſtianorum.* The Reſurrection of the dead was the hope of the Fathers, and is the expectation of

1 Cor. 15. 17, 18, 19. Chriſtians: *For if the dead riſe not, we are of all men moſt miſerable, our faith is vain, our preaching is vain.*

We

We in this Article then confeſs, that there ſhall be a future reſtauration, or riſing again of this ſame Fleſh of ours out of the Grave, which being arreſted by Death, was laid up in that Priſon; ſo that all the Dead are Priſoners of hope, that a day of delivery will come, when their Bodies, ſecured in their Tombs, ſhall be ſet free from this Bondage of Corruption.

1. The time when this ſhall be done, is at the laſt day, when the Lord himſelf *ſhall de-* 1 Theſſ. 4. 16
ſcend from Heaven with a ſhout, and with the voice of the Archangel, and with the Trumpet of God, and the dead in Chriſt ſhall riſe firſt.

2. This is an Act of Power; for it ſhall be done by the Power of God, and of Chriſt.

1. As it proceeds from the Power of God, ſo it ſhall have its effect upon all men, good and bad alike; for all muſt *appear, and receive according to what they have done in their body, whether good or bad.* Ezek. 37. the dry Bones came again together, and lived again; but it was the Power of God's Spirit that did it: and the Apoſtle making mention of this Act, *Phil.* 3. 21. refers it meerly to this Cauſe. God ſhall do by the ἐνέργεια, that mighty working whereby he is able to ſubdue all things to himſelf.

2. But as it proceeds from Chriſt, or the Spirit of Chriſt, ſo it ſhall have its effect upon the Body of the Saints only. They are in Chriſt, as in their Head; and the Spirit of Chriſt is in them, as Members of his Body; and by this Power they ſhall riſe and live. This is that the Apoſtle teacheth, *Rom.* 8. 12. *If the Spirit of him who raiſed up Jeſus from the dead dwell in you, he alſo ſhall quicken your*

mortal bodies. Obſerve, that the Apoſtle ſaith, *ſhall raiſe*; for the Wicked, will they, nill they, ſhall be raiſed, but not by the Spirit of God that dwells in them; it is an Act of meer Power, not of Grace: But of thoſe in whom the Spirit of Chriſt dwells, he ſpeaks otherwiſe; Their mortal Bodies ſhall be quickned. There needs only ſome power to ſtir, and excite the vital part; which though dull and ſluggiſh, yet remains in them, as it is in Trees that have their Sap in the Root in the depth of Winter, and being quickned, warmed by the heat of the Sun in the Spring, becomes active, and ſhoots up
1 Cor. 15.45. into the Branches: So alſo this Seed or Principle of Life that dwells in the Bodies of the Saints, even when they lie in the Heart of the Earth, being called up by the Power of God, ſhall kindly and ſweetly diſpoſe them toward their Reſurrection. Whereas then all may be ſaid properly to be raiſed, the Saints in a peculiar ſenſe are ſaid to be quickned, as having a kind of Energy preſerved in their mortal Bodies by the Spirit of Jeſus: Quickning being the reduction of that to Life, that hath Life in it.

3. And as it is an Act of Power, and muſt be; for, *a privatione totali ad habitum non datur regreſſus*; ſo it is an Act of Juſtice alſo, that the ſame Body ariſe, and no other, that ſo that individual Body which is a Copartner in Sin, may be puniſhed; and that which doth partake in righteous Actions and Sufferings, may be rewarded.

Job 13. The ſame Body, I ſay, ſhall ariſe: The
1 Cor. 15. ſame for Subſtauce, but not for Qualities; for freed it ſhall be not only from Sin, but from

from all Defects, *ad naturam non ad injuriam reddimur.* Tertul. Diſeaſes, Blindneſs, Lameneſs, Mutilation, *&c.* ſhall be taken away; and moſt likely it is, that man ſhall be reſtored to that Integrity and Perfection in which the Body of *Adam* was firſt created.

4. In one world, it ſhall be a *Spiritual Body*, 1 *Cor.* 15. 43. not moved by a natural Principle, but by the Spirit of God, which ſpiritually conſiſts in this, as Divines have taught. *Pet. Mart. in Reg. 2. cap. 6. & Scholaſt.*

1. Immortality. Death ſhall be no more. *This mortal muſt put on immortality*, 1 *Cor.* 15. 53. And of this the Reaſon given is this, When Reward and Puniſhment is eternal, the Subject of theſe muſt be eternal and perpetual alſo.

2. Glory, Splendor, Brightneſs, or Clarity. They *ſhall ſhine as the Sun*, *Mat.* 13. 43. Be like our Saviour's Body, *Phil.* 3. 21. *He ſhall change our vile body, that it may be like his glorious body*; and what the Quality of that is, was ſhewed in his Transfiguration, when *his face did ſhine as the ſun, and his raiment was white as the light*, *Mat.* 17. 2.

3. Agility, Nimbleneſs, Quickneſs. No Motion quicker. *They ſhall follow the Lamb whitherſoever he goeth*: Which Motion in him being very ſpeedy, the Motion of their Bodies muſt needs be very ſpeedy alſo, ſo that no Gravity or Ponderoſity of the Fleſh ſhall be able to retard them. In the Book of *Wiſdom* it is thus expreſſed, *Wiſd.* 3. 7. *They ſhall run to and fro as ſparks among the ſtubble.* From Chriſt's Body when he walked on the Waters, and when he did aſcend to Heaven, as it is conceived, all Heavineſs was removed, Rev. 14. 4.

1 Thes. 4. 17. as it shall be in the Saints of God at the last day, when they shall meet the Lord in the Air.

4. Impossibility, nor Cold, nor Heat, nor Diseases, nor Griefs, nor Passion shall molest them, or disturb them. *It is sown in corruption, it is raised in incorruption.* As for those Passions and Senses which perfect the Nature of Man, and helps it, no way hurt it, these shall remain after the Resurrection, but so ordered and regulated, that Man from them shall receive no prejudice.

1 Cor. 15. 42, 43, 44.

5. Subtilty, which is not so to be understood, as if the Bodies of the Saints should be turned into an airy Body, but all grossness and feculency shall be transparent as the Sun, and shall as near come unto the nature of a Spirit, as it is possible for a Body: *It is sown a natural, but it shall be raised a spiritual Body,* 1 Cor. 15. 43.

The Practical Part.

1. To keep our Bodies in a rising condition, not polluting these Temples of the Holy Ghost with Sloth, Drunkenness, Lust, or spot of Sin; but in all purity and sobriety to prepare them for this heavenly condition, which we expect.

2 Cor. 6. 16. 17. 1 Cor. 3. 16. 17. 9. 27.

2. That since they shall be spiritual, we inure them to the Directions of the Spirit, and make them tame and tractable to comply with it.

3. That we comfort our selves in our death, and in the departure of our Friends, with what is written *Job* 19. 25. 1 *Thes.* 4. from 13. to the end.

4. That

4. That we ſuffer patiently, even to death; for if we *ſuffer with*, and *for him*, we ſhall *reign with him*, Rom. 8. 17. Job 49. 27.

5. That we pray to God for the conſumption of all things, that they whoſe Souls are at reſt, may have their Bodies joined to their Souls, that they with us, and we with them may be perfect. Rev. 22. 20. 1 Theſ. 3. 6, 13 Heb. 11. 40.

6. That we be thankful to God for his Revelation and Promiſe, which was unknown to the Heathen, and being preached unto them, ſeemed ridiculous, Act. 17. 18. & 32.

And the Life Everlaſting.

All, good and bad, muſt receive their Bodies again, and riſe: but the condition of good and bad is not the ſame; *For they that have done evil, ſhall riſe to the reſurrection of judgment*, or damnation; *but they that have done good, unto the reſurrection of life*, John 5. 24, 25, 29. Rev. 20. 12, 13.

In this Clauſe is ſet forth unto us the happy ſtate of thoſe that die in the Lord, who after this Life ſhall have Everlaſting Life.

Our Life in this World is foured with two Conditions. 1. It is ſhort, momentary, finite. 2. It is full of miſery, trouble, ſorrow, care, anxiety; ſo that it cannot be rightly called *vita vitalis*, becauſe *non eſt vivere, ſed valere vita*. Upon which ground, we call the Life of damned Spirits a Death; becauſe, though they live, and live for ever, yet they live not well, they live in pain and ſorrow. That Life which is reſerved for Gods Servants, is free from both theſe Inconveniences.

Mat. 25. 20. Rev. 14. 13. Psal. 16. 11. 17. 15. Mat. 5.

1. For it is everlasting, an infinite, endless Estate, and then, nor short, nor momentary, *John* 3. 16. & 5. 11. 1 *Pet.* 1. 4.

2. And it is properly a Life, a Life of Joy, a Life of Rest, Content, Peace, Bliss, Felicity.

And this Felicity is in Scripture set out unto us two ways.

ἀφαί, *By removing of evil.*

1. Negatively or privatively, *Rev.* 7. 16. They shall hunger and thirst no more, neither shall the Sun give Light to them, or any Heat: *Rev.* 21. 4. *God shall wipe all tears from their eyes*, and there shall be no more Death, nor Sorrow, nor Crying, nor Pain. *No more curse*, Rev. 22. 3. *No night then*, ver. 5. Any thing that might abate, allay, or retard their Happiness, shall be removed.

θέσι, *By position or setling us in all good.*

2. Affirmatively, or positively; which Felicity is of two kinds.

1. Essential, that consists in the Vision of God, 1 *Cor.* 13. 12. who being the Fountain of Perfection, must necessarily from him receive all Perfection.

1 Cor. 2. 9. Isa. 64. 4.

2. Accessory, Joy, Security, Rest, Honour, and those Happinesses before mentioned, to glorified Bodies. In a word, that which *eye hath not seen, nor ear heard, neither hath it entred into the heart of man to conceive*, that God hath prepared for them that love him.

The Practical Part.

1. That we weigh and ponder theſe two Eſtates together, this Life, and that we hope for in Heaven; the ſhortneſs of this, and the continuance of that; the trouble of this, and the reſt in that: And therefore we never forfeit that eternal Bliſs, or incur the danger of eternal Wo, for any tranſitory Joy, Honour, Gain, Eaſe: No, not to enjoy that Happineſs, we refuſe not the Croſs it ſelf. 2 Cor. 5. Phil. 3. Rom. 8. 18.

2. *Momentum, eſt hoc unde pendet Æternitas.* True it is, that this Life is but a Moment; but yet ſuch a Moment, that our eternal Well-being receives its riſe and firſt motion from it. *This day*, ſaith our Saviour to *Zacheus, is Salvation come to this houſe.* This day, *i. e.* that very day when *Zacheus* became a Convert. Wiſdom then it will be ſo to improve every Moment of this preſent Life, that it may be a Foundation for Eternity. Heb. 12. 1, 2. Luke 19. 9. John 5. 24.

The End of the Explication of the CREED.

THE SECOND PART OF THE CHURCH CATECHISM, THE *TEN COMMANDMENTS*;

And the Expoſition of them:

In which is taught the Duty of Obedience to God, and to Man.

YOu ſay your Godfathers and Godmothers did promiſe for you in your Baptiſm, that you ſhould keep God's Commandments.

Tell me how many there be.

Anſw. *Ten*: Which for this reaſon is called the *Decalogue*, or Ten Words. And the Breviate of theſe Ten in the Goſpel is Love. *Thou ſhalt love the Lord thy God, and thy neighbour as thy ſelf*, Luke 10. 27. *Love* is a debt, and it *is the fulfilling of the Law*, Rom. 13. 8, 10. This Law is ſometimes called the Law of Nature, ſometimes the Moral Law, and ſometimes the Law of *Moſes*.

1. It is called the Law of Nature, becauſe the good or evil Actions commanded or prohibited in it, may be reſolved into ſome Dictates

Rom. 2. 14, 15.

dates or Principles of Natural Reason, imprinted in Mans Heart at the Creation. *Dr. Francisc. White, de Sab. pag. 29, 30.*

1. The Commands of the First Table require Fidelity, Reverence, Honour, Worship, to be rendred to the Almighty God; and they forbid Idolatry, Superstition, Blasphemy, Prophaneness. Now all these Duties are grounded, and may be resolved into some Dictates and Principles of Reason, and therefore we may well call the Law that regulateth these Actions, Natural.

For because the true and everlasting God is the supreme Lord and Governour of the whole World, and of Man in particular; and because Man hath his Being, his Power, his Preservation, his Well-being, and Happiness from him: and further yet, because Man is in such manner subject to God, as that this great Lord and King hath absolute power over him, so that he can save and destroy him, reward and punish him, according to his own Will and good Pleasure.

Upon these Grounds and Reasons it is most just, safe, and beneficial, according to the Rule of Natural Understanding, that Man, being God's Creature, Subject, Servant, do render unto his Supreme Lord, Protector, Creator, Governour, Fidelity, Service, Fear, Reverence, Obedience, Love.

2. The Duties of the Second Table are as easily resolved into Principles drawn from Nature and Reason, which is this, Do as you would be done by. Being a Superiour, you expect to be honoured, not dishonoured: Therefore honour, and do not dishonour a Superiour. Wronged no Man would be, in his Life, in his Wife, in his Goods, or good Name;

Name; Therefore in these, saith Reason, wrong not another, covet not thy Neighbour's Wife, Goods, *&c.* because thou thy self art offended if another Man should covet thine. Evident then it is, *Eadem Dei & Naturæ Vox*, that the Voice of God and Nature in these things is the same, *Rom.* 2. 14.

2. It is called the Moral Law, because it belongs *ad Mores*, being a just Rule or Measure imposed by God, directing and binding to the obedience of things holy, honest, and just, *Rom.* 7. 12. It teacheth us to live *righteously, soberly, godlily, in this present world*, and to avoid all ill Manners that are contrary to these.

3. It is called the Law of *Moses*, because that after the first Tables, in which they were written by God's own Finger, were broken by him, *Exod.* 32. 19. they were, by God's Command, by *Moses* written again, and by him delivered to the Children of *Israel* for a perpetual and a standing Law.

Exod. 34. 27, 28.

To be a perpetual and a standing Law, I say; for though by Christ the Curse and Malediction were taken away, (for it hath no *power to condemn those who are in Christ*, *Rom.* 3. 19. & 8. 1. & 33) yet the Obligation yet remains: For Christ *came not to destroy the Law, but to fulfil it*, *Mat.* 5. 17. and in the same Chapter imposeth it; *But I say unto you, &c.* And the Apostles establish the Law, 1 *John* 2. 4. *Rom.* 12. 7. 14. & 3. 31. and urge the Law as a Rule for Good and Evil, 1 *Cor.* 9. 9. *Ephes.* 6. 1. 1 *Cor.* 14. 21. *Jam.* 2. 8, 9, 11.

Quest. *What then dost thou chiefly learn out of this Law, or in these Ten Commandments?*

Answ. I learn Two things:

1. *My*

1. *My Duty towards God.*
2. *My Duty towards my Neighbour.*

Queſt. *How many Commandments teach you your Duty to God?*

Anſw. The Four firſt Commandments; ſo that this Firſt Part of the Law ſeems to me not unlike the River that went out of *Eden*, to water Paradiſe, and from thence it was parted, and became into four Heads.

1. The Firſt teacheth us the Duty we are to perform to God inwardly; From the Heart to acknowledge him for God, our God, and to be but one God.
2. The ſecond ſets us a Rule for our outward Religious Adoration; That we fall down before him, and him alone, as God; and abhor the Adoration of all Idols and Images.
3. The Third directs our Tongue and Speech; That we acknowledge his Name to be Holy and Reverend, and therefore take it not into our Mouths in vain.
4. The Fourth commands us to ſet out a ſufficient and convenient Time to his Service; eſpecially to obſerve that Day that is appointed to that purpoſe.

And the manner how theſe Duties are to be performed, are with all the Heart, all the Soul, all the Strength, *Luke* 10. 27. With the Heart, that is, freely and cordially, not out of coaction or compulſion: With the Soul, that is, underſtandingly, not ignorantly and out of cuſtom: Strength, that is, ſo far as we can, not lazily, remiſly, coldly. Laſtly, With all theſe; for God will have all, or none at all; he will admit of no Co-partner or Corrival in his Service. Queſt.

Quest. *How many Commandments teach you your Duty to your Neighbour? that is, to any one that bears the Face of a Man.*

Answ. The Six last, called the Second Table.

- Superior; and your Duty to him is enjoined in the Fifth Command, *Honour thy Father and Mother.*
- This neighbour is either a
  - Inferior or Equal; and he may not be wrong'd,
    1. In his own Person. *Com.* 6.
    2. In his Wives Person. *Com.* 7.
    3. In his Goods. *Com.* 8.
    4. In his Good Name. *Com.* 9.
    5. In Purpose or Intent, Motion or Design. *Com.* 10.

But before we come to interpret every one of these Laws in particular, some general Rules are necessary to be set down, which being understood and remembred, will give great light and ease to the Interpretation of the whole; and they are these.

Joh. 5. 23, 24. Mat. 22. 37. 1. Such as the Law-giver is, such is his Law: But he is a Spirit, and therefore the Law is spiritual, and reacheth unto the Powers of the Soul, and chargeth the Hearts and Thoughts with Obedience, as well as the outward Man. Humane Laws bind the Hand and Tongue; the Divine, the Heart. It chargeth the Understanding to know every Duty, the Memory to retain every Duty, the Will to chuse the better and leave the worse, the Affections to love what God loves, and hate what he hates.

Joh. 19. 7. Heb. 10. 16.

2. *Nullum*

2. *Nullum præceptum consistit in indivisibili.* A great Latitude then every Precept hath, and though brief in Words, is very large in Contents, far more being commanded or forbid, than is named. For the extension of any Command, observe,

1. That every Command is both Affirmative and Negative: Under the Affirmative, all Duties that can be reduced to that Precept are commanded, and all the Breaches forbidden; and under the Negative, all the Breaches are forbidden, and all the contrary Duties commanded. Mat. 5.21.&c. Mat. 4.10. Eph. 4.31,32.

2. In any Precept, whensoever a Duty or a sin is commanded or forbidden, all the Degrees of that Sin or Duty, all the Causes, Antecedents, Consequents, Circumstances, Occasions, Provocations, Furtherances, are commanded or forbidden also. 1 Thes. 5.22. Mat. 25.27, 30.

3. That every Commandment is to receive Interpretation from the End: For, *Finis dat amabilitatem, mensuram, ordinem mediis*, The end stirs up Love, sets a Measure and Order to the Means; as, *Thou shalt not kill*; the End is for the Preservation of Man's Life, and the restraint of Cruelty. Here then a Man is bound to fly whatsoever shall hurt, and to do whatsoever may preserve the Life of Man, And the like is to be said of the rest.

3. That the Negative bind *semper & ad semper, i. e.* they oblige perpetually, and may upon no occasion, and at no time be dispensed with; as, *Thou shalt not kill, Thou shalt not steal, &c.* always, and in all places bind: For they are Acts of Sin, and cannot in any time or place be well done. But the Affirmative bind not *ad semper*, to all times; but

are

are to be performed readily, and with a willing mind, at all hours and ſeaſons, when Matter and Circumſtances require them to be done. Thus thoſe Commands are to be underſtood, *Pray always, Give thanks always, Rejoyce in the Lord always, &c.* that is, habitually, or in a ready diſpoſition of Mind and Will, not abſolutely always. For there is a time to labour, as well as to pray; and a time when God *will have mercy and not ſacrifice.*

1 Theſ. 5. 17. Phil. 4. 4.

Mat. 9. 13. Hoſ. 6. 6.

4. That moſt of the Commands are given in a Negative form, to put us in mind of our Inclination to Ill, that ought very greatly to be reſtrained, and firſt rooted out, before we can be capable to do good: *Ceaſe from evil* firſt, then *learn to do good.*

Iſa. 1. 16, 17.

5. That they are given in the Second Perſon Singular. *Thou* ſhalt have no other Gods, *&c.* that no Man ſhift off the Command from himſelf, as if it concerned him not. For 'tis an uſual put-off, That which is ſpoken to all, is eſteemed as ſpoken to none.

6. That they are given in the Future Tenſe, as being not only given to them who then lived, but to all ſucceeding Generations.

Deut. 6. 7.

7. That the Five firſt have Reaſons added to them, is, 1. That we may know that our own Reaſon is much darkned, and muſt be quickned before we ſhall do our Duty cordially to God and our Superiors. 2. That we may know that God puts nothing upon us, but what is reaſonable, and ſuch, as if we hearken to Reaſon, we ſhall judge fit

to

to be done. 3. That theſe Reaſons, drawn from Rewards and Puniſhments, are moſt powerful.

8. But among all Reaſons, that prefixed in the Preface, *I am the Lord thy God, &c.* muſt needs be moſt efficacious, and of largeſt influence. For he that ſhall truly lay that to heart, that it is God, his God, that commands, cannot chuſe but be ready to obey.

The Preface to the Commandments.

The ſame which the Lord ſpake in the Twentieth Chapter of *Exodus*, ſaying, *I am the Lord thy God, which brought thee out of the land of Egypt, out of the houſe of bondage.* Catech.

By this Preface,

1. There is firſt a terror ſtrucken into us, that we take heed to what follows. For theſe are not the Words of a mortal Man, but of the Eternal God. The ſame, the very ſelf-ſame, which *Jehovah* ſpake in Lightning and Thunder, and the Voice of a Trumpet drowning that Thunder, upon Mount *Sinai*, when the Smoak aſcended, the Fire flamed, and the Mountain trembled, and all the Glory of Heaven was turned into Terror. God, by publiſhing his Law in this manner, would have all, to whom it was given, know, that they have not to deal with an impotent Law-giver, that can more eaſily command than puniſh; but with ſuch a Potentate that can command Heaven, Earth, Fire, Air, in revenge of the breach of his Law; for the breach of this, he will call all Men to an Account: And if he were ſo terrible in proclaiming, how fearful will his Preſence Exod. 19. 20.

be,

be, when he comes as a Judge to call for an Account of this Law? That day will be full of horror to all Rebels, *Heb.* 12. 18. *&c.*

2. A Ground laid for Obedience, in the following Words; in which consider,

1. That he is the Lord; *Jehovah* ὁ ὤν: A Lord absolute and independent, one of himself, all other things being from him in Creation, Direction, Preservation. At all times, in all places, a munificent, bountiful Lord. A Lord that had Power and Authority enough to make a Law. Such a Lord then ought to be heard, when he speaks to his Servants, and they are to obey him.

2. If this Reason from his Greatness move not, then he labours to gain their and our attention and good will from his Goodness; that this great Lord was their God. *I am the Lord thy God*, Thy God by Covenant with *Abraham*. 2. Thy God by Propriety. The Nations had every one their Gods and Idols, but he was the God of *Israel*; and whom should a People hear speak, but their God?

3. Lastly, To gain attention, he puts them in mind, how lately he brought them out of *Ægypt*, a *house of bondage*. And these Reasons are as powerful to move us to be obedient to this Law, as they could be to *Israel*. For he is our Lord, as he was theirs; and then we being his Servants, must hear him speak, and obey him. He is our good God, that hath made a Covenant with us before many Nations of the Earth; why then should we not observe his Statutes, and keep his Laws? The Delivery indeed from *Pharaoh* and the *Ægyptian bondage* literally concerns *Israel*; but he hath bestowed upon us a greater

Col. 1. 13.

greater favour, ſent us a more beneficial deliverance, having *tranſlated us out of the Kingdom of darkneſs, into the Kingdom of his dear Son*, and enlightned us *that ſate in darkneſs, and in the ſhadow of death.* A benefit that ought never to be forgotten, and never to be requited with diſobedience and rebellion to his Laws. Luke 1. 79.

Egypt ſignifies darkneſs, and may aptly be a Type of ſin, which is a Work of darkneſs. 1. Either becauſe it is committed againſt God who is light, by the ſuggeſtion of the Prince of darkneſs. 2. Or becauſe too often committed in the dark. *They that ſleep, ſleep in the night, and they who are drunk, are drunk in the night.* 1 Theſ. 5. 7.

3. Or elſe becauſe it deſerves to be puniſhed with eternal darkneſs. Mat. 25. 30.

The Devil is too like *Pharaoh*, that hath always ſought to kill the male-children of Chriſtianity in the birth: of which purpoſe when he faild, he loaded the backs of the Primitive Chriſtians with Rods, and hard Tasks, never ceaſing till he purſued them to death. From which when it pleaſed God to deliver his People, and give them reſt, then he ſets upon them with another Stratagem, and labours to bring them under again by transforming himſelf into an Angel of light: ſo that if poſſible by any means he may make them his Captives and Bond-ſlaves to ſin. 2 Cor. 13 14.

But from this darkneſs, from this Tyrant, from this ſlavery, the Lord our God

2 Tim. 2, 26. hath delivered us. And our deliverance exceeds that of *Iſrael* in three reſpects. 1. Theirs was from the captivity of their bodies: ours from the bondage of our ſouls. 2. Theirs from *Ægypt* only, and the tyranny of man, ours from hell and the 1 Pet. 1. 18, 19. tyranny of the devil. 3. They were redeemed by ſtrength of Arm, by ſigns and wonders, without any price at all: but he bought and paid for us with his own blood: *Juſtitiæ opus erat, non potentiæ.* It was a work of Juſtice rather than Power.

As therefore our deliverance was greater, the benefit is greater, and the means by which it was done more Miraculous: ſo it ſhould caſt upon us a ſtronger obligation to hear and do whatſoever our Lord God ſhall command us.

And now harken to what he commands.

The firſt Commandment.

Thou ſhalt have no other Gods before me.

At this time, when *Iſrael* came out of *Ægypt*, all Nations had corrupted their ways before God, and though Atheiſm had not prevailed, nor doth yet over any whole Nation. For *nulla gens tam barbara*, &c. there never was any Nation ſo barbarous, which did not acknowledge, and worſhip ſome God or other; yet among the *Caldeans*, *Philiſtines*, *Ægyptians*, their Gods were multiplied, and were according

Cic de natura Deorum.

cording to the number of their Cities: at laſt the number of the Heathen gods grew ſo great, that *Varro* reckons up 30000. That then the *Iſraelites*, or Gods people, for the future, ſhould not chuſe and adore any ſtrange gods: it pleaſed the God of Heaven to give this ſtrait charge, *Thou ſhalt have no other Gods before me.*

From the end, it muſt receive its interpretation. And the end is, that God alone over his people bear rule, and wholly enjoy his Authority. And to effect this end, he commandeth all impiety, and all falſe opinions, concerning his Deity, to be far removed from us: and he enjoyneth himſelf to be worſhiped and adored by us in the true practiſe of godlineſs.

Commanded we are here.

1. To have a God: in that is Religion.
2. To content our ſelves with one God, and no more: In that is Unity.
3. To have the true God for our God, and no other: In this is Truth. So that, God commands us here to be Religious, and to embrace one true Religion.

The chief Acts of which are reduced to theſe Heads, { Faith, Hope, Love, } 1 Cor. 13.

1. Faith, by which we know, aſſent, and truſt to God. Infidelity, ignorance, doubting, errour, hereſy, apoſtacy, are enemies to Faith.

2. Hope is an expectation of thoſe things which God hath promiſed. Deſpair, impatience, murmuring, and preſumption are inconſiſtent with hope.

3. Love is an affection that ariſeth from the goodneſs of God. And the oppoſites to it are, The love of the world, the love of a mans ſelf, prophaneneſs, ſuperſtition, baſe and ſervile fear.

The Duties then of this Commandment are in reſpect of 1. *Faith.*

[a] Jer. 9. 24. Hoſ. 13. 4. Pſal. 143. 8.

1. [a] To know God; for, if we know not God, we neither can believe in him, hope for any thing from him, nor love, nor worſhip him, *&c.* Take away knowledge, and take away all [b].

[b] Prov. 1. 4, 7, 22. 29.

2. That we know God, as he hath revealed himſelf in his Word, and his Works, *John* 17. 3. To acknowledge him to be ſuch a God in his eſſence, in his attributes, in his Perſons, as the Scriptures have taught us.

[c] 2 Chron. 20. 20. Iſa. 26. 1, 2. [d] Hab. 3. 16. Pſal. 4. 4. Pſal. 22. 4, 5, 8, 9. [e] Amos. 3. 8. Eph. 4. 14. [f] Zeph. 3. 12. Iſa. 8. 21. [g] Matt. 4. 4. Rom. 4. 21. Heb. 6. 18.

3. [c] To believe all his Revelations, to adhere to his Promiſes, to ſtand in awe of his [d] Judgments, and to tremble at his [e] Threats, and to obey his Directions.

4. [f] To put our whole confidence in him, and continually to depend upon him and his Providence.

5. [g] To proceed toward our lawful ends, by ſuch means as he hath appointed.

And thoſe are the main acts of Faith, which is grounded eſpecially on Gods Veracity, Omnipotency.

2. *Hope,*

2. *Hope.*

6. [a] That with patience we ſubmit to the Will of God in all things, *Mat.* 6. 10. [a] Luke 21. 19. 1 Sam. 3. 18.

7. [b] That with alacrity we undergo Afflictions, and do not fret our ſelves and murmur under the Croſs, *Iſay.* 30. 15. [b] Mat. 5. 11. 12. Pſ. 37. 1, 7, Iſa. 26. 20.

8. [c] That we ſeek not revenge, but commit our cauſe to him that judgeth righteouſly. [c] Deut. 32. 35. Rom. 12. 19.

9. [d] That we joy and delight in God, *Heb.* 3. 6. 1 *Pet.* 1. 3. 6. [d] Iſa. 49. & 43. 13. Iſa. 25. 1. Num. 23. *ab* 18. *ad* 23. Zeph. 3. 5. Deut. 7. 7. 8, 9, &c.

And theſe are the main Acts of hope which is grounded on Gods Mercy and Truth, Immutability, Juſtice.

3. *Charity or Love.*

10. [a] That we love God above all things, and for himſelf. *Deut.* 6, 5. & 10. 12. [a] Exod 20. 20.

11. [b] That we obey him, and fear him, and be zealous for him. Rev. 3. 19. [b] Phil. 3. 8.

12. [c] To eſteem, prize, and value God more then all *Mat.* 10. 37. [c] Gen. 39. 9.

13. [d] To do any thing, or ſuffer any thing rather than diſpleaſe him. [d] Pſal. 51. 10, 11.

14. [d] To be afraid to looſe his favour, and grieve for his abſence. [d] John 20. 13. Iſay. 26. 27.

15. To have a care to recover his Love again, *Pſa.* 132. 4.

16. Not to think the time long we ſerve him.

[e] Mat. 5. 6.

17. [e] To hunger and thirst after him, and his sanctifying Spirit.

[f] Prov. 8. 13. 2 Cor. 6. 14. [g] Phil. 1. 20. 23.

18. [f] To resist and hate sin, receive grace, and improve it.

19. [g] To desire the perpetual vision of God. *Psal.* 42.

All these are the main Acts of Love, and they are grounded upon [h] *Gods goodness and mercy.*

[h] Psal. 13. 5. Psal. 116. 1. & 5. Nehem. 1. 5.

Farther yet, out of these three Theological Vertues, and the consideration of Gods attributes arise,

Luk. 11. 1. *ad.* 4.

1. Invocation, when in our necessities by instant Prayer we call upon him.

[a] 1 Cor. 6. 20. Psal. 95. 6. [b] Psal. 95. 1, 2. &c.

2. [a] Humble Adoration, when with all submissiveness we adore and worship him.

3. [b] Thanksgiving, when with a grateful heart we bless him, and praise him for his manifold mercies.

[c] Psal. 96. 1, 2, 3. Psal. 98.

4. [c] Praise, when we think and speak honorably of God, recount and magnifie his ways and works, and confess his attributes, and Perfections.

[d] Psal. 115. 1. Heb. 9. 23, 24.

5. [d] Humiliation of heart, to ascribe nothing to our own power. Nothing to our own merits, but to let God have all the glory.

Now all these Duties must be done { Sincerely, Constantly.

[e] Heb. 10. 23. 24. Josh. 24. 14. 2 Cor. 12. 2, 17.

[e] Sincerely, without hypocrisie, and constantly, without fainting: Which may be easily collected out of these words.

Coram

Coram me, Before me.

1. The ſervice we do, is before his face, in his eye, in his preſence, and therefore muſt be intire and ſincere: for if it have any hypocriſie or mixture of baſe ends in it, he will reject it [f]. He is a witneſs and ſpectator of all our Hearts and counſels: and therefore it behoves us to ſee that our religion be ſuch, as that eye will approve that looks into the ſecret receſſes of the heart.

[f] Rev. 2, 23. Jer. 11. 20. & 17. 10.

2. It requires that our religious duties be conſtant alſo, for *gnal panai*, before me, often times ſignifies continuance of time: as *Numb.* 3. 4. *Eleaſar* and *Ithamar* miniſter in the prieſts office, *gnal pene Aharon*, that is Aaron being yet alive. So 1 *Sam.* 31. 1. *Deut.* 21. 16. The ſenſe then, ye ſhall have no other gods before me, is, ſo long as I am, ſo long as I [g] live. But I am alive and live for ever, therefore be a conſtant ſervant unto me, and ſerve for ever.

[g] Gal. 6. 9. Eph. 6. 13. 14.

The ſins and offenders againſt this Commandment are.

1. *Againſt Faith.*

1. They, who, as the fool, *Pſal.* 14. Say in their *heart there is no God.*

2. [a] They which know not God, and are wilfully ignorant of the Laws of God, that they may ſin with confidence.

[a] Jer. 4. 22. Job 21. 14.

3. [b] They who ſtagger in the faith, are doubtful and diſbelieve what he hath revealed, and deſpiſe any of Gods precepts.

[b] 1 Pet. 2. 7, 8. 1 John 5. 10

4. [c] They who are Apoſtates from the truth of Religion.

[c] 2 Pet. 2. 1, 20. Titus 1, 14.

5. [d] They

Gal. 1. 6. Heb. 10. 25.

5. [d] They who dis-believe any Articles of the Creed, and are Hereticks.

[e] 1 John 2. 18. 19.

6. [e] They which rend the unity of Religion, and are Schismaticks.

[f] 1 Thes. 5. 6. 7. 2 Pet. 2. 10. ad 22.

7. [f] They who pass away their time securely, as if there were no God, and are practical Atheists, and prophane Persons.

[g] Deut. 18. 11. Lev. 20. 6. Col. 2. 18. 1 Cor. 10. 20. 21.

8. [g] They who use Charms, Sorceries, Inchantments, Witch-crafts, predict Fortunes, that give themselves to the Devil, and make contracts with him, invoke Angels, Saints, or evil spirits, or any other Creature.

[h] 1 Joh. 5. 21. Ephes. 5. 5.

9. [h] They that pray to unknown or false gods, these are Idolaters.

[i] 2 Chro. 16. 9, & 12.

10. [i] They that rely, and trust upon any thing or means more than God, and prefer any service before his will.

[k] Mat. 4. 6, 7.

11. [k] They that tempt God, and rely upon his protection against his Rules, and without his promise, promising themselves security and success, in a way which the word of God, will not warrant.

[l] Gen. 34. 14, 15. 2 Sam. 15. 7. [m] Rom. 3. 7, 8. [n] 2 Tim. 3. 5. 2 Pet. 2. 20.

12. [l] They that make Religion to serve ill ends, or do good to evil [m] purposes, or do evil under a pretence of good.

13. [n] They that walk in forms and shadows of Religion, but deny the power of godliness. These are Hypocrites.

2. *Hope*

[a] 1 Cor. 10. 10. Psal. 73. 3, 12. 13.

14. [a] They who are impatient, and repine and murmur at the prosperity of the wicked, and submit not to the Will of God.

[b] Gal. 6. 12. Mat. 19. 21. 22.

15. [b] They that deny God and Religion, rather than they will take up the cross and follow Christ.

16. [c] They

16. [c] They who do not ſerve God with a joyful heart. [c] Pſal. 2. 11.

17. [d] They who preſume upon Gods mercy, *Job.* 2. 33. [d] Iſa. 7. 12.

18. [e] They who deſpair of his mercy and protection. [e] Gen. 4. 13.

19. They who are ſo proud that they care not for God, *Exod.* 5. 2. *Jer.* 50. 29. *Pſal.* 10. 4.

3. *Love.*

20. [a] They who accuſe God of ſeverity or remiſſeneſs, 2 *Pet.* 3. 3. [a] Rom. 24. 5. 1. 30.

21. [b] They who do not obey, love, fear God, nor are zealous for him. Rev. 3. 15, 16. [b] Joſh. 24. 24.

22. [c] They who do not eſteem of God as they ought, nor deſire him. [c] Rom. 8. 7. Luke 19. 22. 17. 8.

23. [d] They who do not hate ſin, nor labour to be reconciled to him, *Pſal.* 143. 6. & 42. 1. [d] Ezek. 44. 7. Jer. 8. 4, 5, 6.

24. [e] They who do not improve his grace, and thirſt after his Righteouſneſs, *Pſal.* 63. 1. [e] Mat. 25. 14. John 7. 37.

25. [f] They who do not pray to him, nor praiſe, nor thank him. [f] Pſal. 109. 4. 1 Pet. 2. 9.

26. [g] They who arrogate the glory of any action or power to themſelves, and give not the glory to God. Rom. 1. 21. [g] Acts 12. 23. Mar. 2. 2. Rev. 16. 9. Dan. 4. 29. 30.

The Second Commandment.

Thou ſhalt not make to thy ſelf any graven Image, nor the likeneſs of any thing that is in the Heaven above, nor in the Earth beneath, nor in the waters under the Earth: Thou ſhalt not bow down to them, nor worſhip them, &c.

As

As in the first Commandment God did condemn all false gods: so he doth in this second forbid all false external Worship. In that, we are taught whom we are to worship, *viz.* the one true God. In this, how we are to worship him, *viz.* not after our own inventions, but as he hath commanded in his Word.

Deut. 4. 15. 16, 17, &c.

The duties of this Commandment are learned from the intents of it; for, 1. It was directed against the false adorations of the Heathen, who believed the Images of their gods to be filled with their Deity. 2. And it was a caution to all Men, to prevent those low imaginations they might have to think God to be like to Man. 3. And a prescription for Gods Worship.

In it take notice of the { Precept, *Thou shalt not make.* Sanction, *For I the Lord*, &c.

1. The Precept is double, { 1. Against the making an Image. 2. Against the worshiping being made.

1. The former part of the Precept is illustrated by a double distribution.

1. Of the kinds of Images, graven or painted: graven massy Images, molten out of any metal, or carved in wood; or stone; or painted, being the εἴκων or resemblance of the Deity.

This Command is not so strictly to be understood, as if the Art of Carving or Painting were unlawful: which is attributed to Gods Spirit, *Exod.* 31. 1. And of which we have the draughts in the *Cherubims*, and other utensils, and ornaments of the Temple: But it must be understood *secundum subjectam materiam*,

materiam, according to that matter about which the Commandment was given, *viz.* the repreſentation of the Deity, and becauſe the Attempts of Men were to repreſent this (*make us Gods that may go before us*) therefore God prohibits here any ſuch attempt. Which the more ſeriouſly any man thinks of, the more fooliſh it muſt needs be. For, what can be more vain, then to go about to ſhape a body to an incorporal ſubſtance; to make that eſſence, which is inviſible the object of the Eye; to liken him that is a Spirit, to a poor Man, nay worſe, a beaſt, a bird, a fiſh; To confine him who fills all places, in the compaſs of a little braſs, ſtone, ſilver, gold, form'd according to the pleaſure and skill of the Work-man? He that goes about to do this, as did *Demetrius*, *Acts* 19. is an Idolater materially. Which is here firſt forbidden. *Non facies tibi.*

Exod. 32. 1.

Pſal. 113. 4, 5. 115. 3, &c. Iſay 40. 25. 44. 7, &c.

2. The ſecond part of the diſtribution is, *Nor the likeneſs of any thing in heaven above, nor in the Earth beneath, nor in the waters under the earth.* By which is prohibited the ſhaping any Image after the Heathen manner, In the Heaven they worſhip the Sun, Moon, and Stars: In the Earth an Ox, a Calf, a Cow, *&c.* In the Water the Crocodile, &c. In a word πᾶν ὃ σώζει ἢ ἀπόλλυσι, every thing that could ſave or kill. And for theſe they had peculiar names; and theſe they did repreſent by ſymbols, and pictures and maſſy Images. Now in any of theſe forms, and conſequently in all, God forbids his people to repreſent him; which if it be done, is thus far only material Idolatry.

But,

But, there is a higher ſtep of this ſin, that which makes it exceeding ſinful, Formal Idolatry, it is, When men fall down, kneel, and worſhip the Image they make, or is made for them. *Aaron* made the Calf and was the material Idolater: but the *Iſraelites* which worſhipped the Calf that *Aaron* made, were the formal Idolaters properly.

Exod. 32.

Qui fingit ſacros auro, vel marmore vultus,
Non facit ille Deos: Qui rogat, ille facit.

Who ſhapes a God of Gold, of Stone, of Tree.
Makes not the God, he makes that asks, 'tis he,

And this proſtration, this adoration, this bowing before them, this worſhiping is prohibited, by the ſecond clauſe of this Commandment. *Thou ſhalt not bow down to them, nor worſhip them.*

3. To the Command there is annexed *Sanctio*, a reaſon that hath many reaſons in it, to deter Men from Idolatry, and to perſwade Men to bow to, and worſhip the God of Heaven only: which is the affirmative part of this precept. For he that ſaith, *Thou ſhalt not bow down to them*, ſaith in effect, thou ſhalt bow down and worſhip me.

And the reaſons are theſe,

1. That he is *El, fortis Deus*, a ſtrong God, able to puniſh, able to reward, thoſe that diſobey, or obey him; And his ſtrength here is oppoſed to the vanity of Idols, who can neither hurt nor help: but he can do both.

Iſa. 40. 22, 23, 24, 25.

2. They

2. That he is *Zelotes*, a God that is jealous of his honor, and will not give it to another: no more endure a corrival in his worſhip, than a husband a Co-partner in his bed. Jealouſie is the rage of a man. Joſ. 24. 19. Ezek. 39. 25.

3. That for this ſin he will viſit. It is iniquity, and thoſe that are guilty of it, are ſaid here to *hate him*, and his vengeance ſhall purſue them, and their children, *unto the third and fourth generation*, which we may find verified in all the Kings of *Iſrael*, and many of *Judah*; and this reaſon is drawn *à pœna*, and diſſwades from bowing to, and worſhipping of Images. Prov. 6. 34. Cant. 8. 6. Rom. 1. 30. Pſal. 5. 4, 5, 6.

4. That in whom the contrary is found; bowing and adoration yielded to him: To theſe he will be merciful and to their poſterity. *I will ſhew mercy to thouſands of them that love me, and keep my Commandments.*

Now, whereas God doth aſſign Four Generations to his wrath, and doth ſtretch his mercy unto thouſands, it is an argument, that of his own nature, he is more bent to ſhew mercy, than unto ſeverity.

The Commandment being thus Analyſed, now let us ſee what is commanded, what forbidden in it.

1. *The Duties commanded, are,*

1. To apprehend God as an infinite, incomprehenſible Eſſence without any viſible form or ſhape, and therefore not capable of any repreſentation, by Image, reſemblance, or picture. Rom. 1. 23.

2. To worſhip God with all bodily worſhip & external forms of addreſs, and adore him with all humility and reverence, but eſpecially to uſe thoſe of which we have either precepts or Jo. 4. 24. Pſal. 95. 6.

examples in Scripture, or the practice of the Nation or Church we live in.

Psal. 50. Act. 2. 42. 3. To observe religiously and purely, all the substantial and eternal parts of Gods worship: Praying, hearing of the Word, the Sacraments, and the Discipline of the Church.

4. In Gods worship to use such Ceremonies, as serve for,

1. *Decency*, 1 Cor. 14. 4.
2. *Order*, 1 Cor. 14. 40. 20. 32.
3. *Edification*, 1 Cor. 14. 26. Gal. 2. 18.

2. *Offenders against this Commandment.*

Rom. 1. 23. 1. They that fansy to themselves any likeness of the Deity, except that which is only Analogical, and lies in his Attributes, and are communicated in some sort to him and his creatures; as Wisdom, Power, Justice, Mercy, Life, *&c.*

Exod. 32. 6. 2. They that frame any Image or Picture to represent God.

Rev. 14. 9, 10. Col. 2. 18, 23. 3. They that make or use any Image of Christ, Angel, or Saints, Cross, *&c.* with a design or address of any religious worship to them, or through them.

Jer. 10. 8. 4. They that worship Idols, or false Gods, or the true God through an Idol.

Psal. 5. 7. Luk. 18. 13. 5. They that deny to worship God with lowly reverence of their bodies, according as the Church requires reverence externally.

Eccles. 5. 1, 2. 1 Cor. 11. 4. 10. 17, to 22. 6. They who carry themselves rudely, carelesly, irreverently at Prayer, at hearing of the word of God, at the receiving of the Sacraments, or at the execution of Church-Discipline, or undervalue and cast aside these Ordinances.

7. Those

7. Thoſe who worſhip their own imaginations, and magnifie and ſet up their own inventions under the colour of Religion. Col. 2. 23. Mat. 15. 8, 9.

8. They that reject all Ceremonies of Order, Decency and Edification. 1 Cor. 11. 16. Rom. 14. 19.

9. They who regard not Gods threats of vengeance, nor yet are moved with his promiſes of mercy. Luk. 7. 31. to 36.

In a word here is forbidden,

1. Idolatry. εἰδωλολατρεία.
2. Will-Worſhip. ἐθελοθρησκεία. Gal. 5. 20. Col. 2. 18, 23.
3. Superſtition { Affirmative / Negative } δεισιδαιμονία. Act. 25. 19.

Read thoſe Tracts of Dr. Hammond, *which he hath learnedly and judiciouſly written of theſe Three.*

The Third Commandment.

Thou ſhalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltleſs that taketh his Name in vain.

The heart of man is deceitful above all things, and by it the tongue is taught to utter lyes. After then that God had enjoyned the heart to ſerve him in truth in the former Commandments, in this he lays a Command upon the tongue to be ſerviceable in truth alſo. Jer. 17. Mat. 15. 19.

1. The propagation of the Goſpel, the confeſſion of the Faith, the celebration of Gods ways, Invocation and giving of thanks, are acts to be done by the tongue, and muſt be really done without colluſion, and ſincerely without diſſimulation, for elſe in the doing of theſe we take Gods *Name in vain*, and break this Command.

2. There be many things also that are necessary for the continuation of the societies of men, as Leagues, Confederacies, Inquisitions about Facts, which can never be transacted without oaths, in which there is a solemn invocation of God, and therefore, in these we may not take Gods *Name in vain.*

The tongue then in this Commandment is tied to its good behaviour; and from the hurt it may do by its falshood to the integrity of Religion, and societies of men, security is given, so far forth, as a command from God may do it.

This Commandment hath two parts { 1. A Prohibition. 2. A Commination.

1. The Prohibition is, *Thou shalt not take the Name,* &c. *in vain.*

1. The Name is that by which any thing is made known; as,

1. Here first his Titles, his proper Names, as *Jehovah, Jesus Christ, the Lord our God, El, Elohim,* &c.
2. His Word by which he hath revealed himself, *Psal.* 132. 3. *Deut.* 18. 19.
3. His Properties or Attributes, *Exod.* 33. 18, 19.
4. His Ordinances, Sacraments, and what relates to his worship.

2. *In vain.*

In vain, that is rashly, foolishly, but especially falsly, when our intention at that instant was fallacious, or contradictory to our undertaking, for this to *speak vanity to our neighbour,* Psal.

Pſal. 12. 2. to lift up the ſoul to vanity, *Pſal.* 24. 4. that is, to lye to him.

In vain a thing is ſaid to be done, when,

1. The Agent is vain, that doth not a thing with his heart.
2. The action is vain, that attends not the end.
3. The end is vain, if any other than intended, *viz.* Gods glory, our own ſalvation, or our brothers good.

The ſum then of this Commandment is this, That we take not, aſſume not, uſe not the Name of God, his Attributes, his ſacred Word, or any myſteries of Religion, raſhly, irreverently, contemptuouſly, fooliſhly, prophanely, falſly, to bolſter up a lye: But on the contrary, we highly eſteem, and with great reverence and ſobriety ſpeak of, and uſe all theſe; and that under this penalty following,

For the Lord will not hold him guiltleſs that taketh his Name in vain.

2. This is the Commination. And it is a μείωσις or a λιτοτὴς, that ſpeaks leſs and means more. *He will not hold him guiltleſs*, that is, he ſhall be very guilty, and proceeded againſt as a guilty perſon, ſometimes in this life, as it hapned to the blaſphemer, *Levit.* 24. 10. and is threatned to the perjurer, *Zech.* 5. from ver. 1, to 5. *Eccleſ.* 23. 9, *&c.* And if he eſcape here, yet he ſhall not at the Tribunal of God: For if an account muſt be given for every idle word, much more for blaſpheming Gods holy and reverend Name. And the reaſon is this, that if the exaltation and celebration of Gods

Name, be the ultimate and principal end for which man was created, then it will follow, that it is the greateſt evil to diſhonour it, and deſerves the greateſt puniſhment.

But becauſe it is agreed by all Expoſitors, that this Commandment was given to regulate Oaths, therefore I ſhall ſpeak a little of them.

Of Oaths.

1. That it is lawful to ſwear, appears in this, In that we are here commanded not to take the name of the Lord in vain: Again, *Exod.* 19. 12. *Ye ſhall not ſwear by my Name falſly, neither ſhalt thou defile the Name of the Lord thy God.* Which words, *in vain, falſly defiling*, are words of reſtriction and limitation, and being ſecluded, intimate that we may ſwear. At which aſſertion that no man cavil, in *Deut.* 6. 13. there is a flat Commandment to ſwear, *Thou ſhalt fear the Lord thy God, and ſerve him, and ſwear by his Name.* So *Jer.* 4. 2. *Pſal.* 63. 11. God ſwears, *Heb.* 6. 13. The Angel ſwears, *Rev.* 10. S. *Paul* ſwears, *Rom.* 1. 9. & 9. 1. 2 *Cor.* 1. 23.

Lawful then it is, and laudable to ſwear, for it makes very much for Gods glory; ſhewing,

1. That we acknowledge Gods ſuperiority, for verily *a man ſwears by the greater*, Heb. 16. 16.

2. It ſhews a great faith in us, that we acknowledge by it his preſence and veracity; a witneſs brought into the Court, that cannot lye, nor be deceived.

3. That what we deliver upon Oath, is, as it were his Teſtimony, and therefore, if we falſifie any thing,

1. He will bring it to light, 1 *Cor.* 4. 5.
2. He will puniſh it, *Rom.* 12. 19.

In an Oath then we acknowledge a God, his Majeſty, his Preſence, his Truth, his Juſtice, and therefore it muſt needs advance his Honor that we ſwear by his *Name.*

When therefore our Saviour *Matth.* 5. 34. commands, *Swear not at all,* it is not his meaning abſolutely to forbid an Oath; but either that Oath, by that which had no Deity in it, as, by the Heaven, the Earth, the Head, *&c.* Or elſe not to apply Oaths to Trifles, or ordinary Accidents of life; in theſe our communication ſhould be *Yea, yea, Nay, nay,* that is, ſimply negative or affirmative. So that our Saviour forbids not all ſwearing, but ſwearing in a ſlight cauſe.

In a grave, neceſſary and charitable matter then, we may ſwear, whether we make a promiſe, or aſſert a truth, whence hath proceeded the diſtinction of an Oath into *juramentum Promiſſorium, Aſſertorium.*

1. A promiſſory Oath is, when by it we engage our ſelves to do ſomewhat hereafter, 1 *Reg.* 1. 17. When this promiſe is made to a man, it is called properly an Oath; when it is to God, it is called a Vow, but the Obligation is all one, becauſe made in the name of God, *Thou ſhalt perform unto the Lord thy Vows*: And Mat. 5. 33. that theſe be performed, care ſhould be taken, that we make the Oath, *de licitis & poſſibilibus,* of that which is honeſt and lawful in it ſelf, and what lies in our power.

2. An Aſſertory Oath is to be uſed, when we be called to witneſs upon a fact either paſt or preſent, the truth of which we are bound to

affirm or deny upon Oath, that the Judge may proceed. And we uſually call it a depoſition, and is, ſaith the Apoſtle, *the end of ſtrife*, Heb. 6. 16. and were it not allowed, the controverſies, and queſtions, and ſuits of law were indeterminable.

But that in ſwearing we take not Gods Name in vain, the Prophet *Jer.* 4. 2. hath ſet a three fold hedge about our Oaths, *Thou ſhalt ſwear, the Lord lives, in truth, juſtice, and judgment.*

1. Truth is commanded, *Lev.* 19. 12. *Thou ſhalt not ſwear by my name falſly*, 1. In an Aſſertory Oath, that we affirm or deny nothing but what we know infallibly, evidently, certainly: If the thing be doubtful unto us we affirm it, or deny it as doubtful, and adventure no further than probability. 2. That in a Promiſſory Oath, we never promiſe any impious, unlawful, unpoſſible matter; but that which we mean to do, and may perform.

1. Thoſe break this condition, and ſwear not in *Truth*, who upon Oath atteſt that which is falſe, or that which they know to be falſe; or, for *Truth*, that which they doubt to be falſe, though true. 2. Or they who falſly promiſe that upon oath, which they never intend to perform. This is to *lift up the mind to vanity*, Pſ. 24. 4. or, to ſwear deceitfully. And this is plain perjury, forbidden *Mat.* 5. 33. *Lev.* 19. 12.

2. The ſecond Condition of an Oath is *Juſtice* or *Righteouſneſs*; ſo then the matter of our Oath muſt be juſt, lawful, honeſt, poſſible, conſonant to the revealed Will of God, and that the cauſe be alſo juſt. 1. There is no Juſtice in it, to take an Oath to deceive, to kill, ſteal, to rebel, *&c.* Such was the oath of *Herod*, and thoſe that bound themſelves with

Mat. 14. 7.
Act. 23. 12, 13.

an

an oath to kill S. *Paul.* 2. And thoſe men are guilty alſo, who have engaged themſelves by Oath or ſolemn Covenant to perform any duty of a moral Precept, abſolve themſelves at pleaſure, an eye being had to their own gain, honour, intereſt, or ſelf-preſervation. Juſtice requires, that lawful and poſſible engagements muſt be performed. But * in wicked promiſes reſcind thy faith; in a diſtoneſt vow change thy decree; do not that which thou haſt vowed unwarily, for it is an impious promiſe which is made good by wickedneſs. An oath of piety ought not to be a bond of iniquity.

* *In malis promiſſis reſcinde fidem, in turpi voto muta decretum, quod incaute vovisti ne facias, impia enim promiſſio eſt qua ſcelere adimpletur.* Iſidor.

And it is a moſt certain rule, that *Juramentum pietatis non debet eſſe vinculum iniquitatis.*

3. The third Condition of an Oath is *Judgment.* That the Oath be taken with great deliberation, reverence, fear, diſcretion, care. 1. Remembring that it is the Oath of God, a holy thing, and then not to be prophaned, and made common. 2. That by it, we bring down God, as I may ſo ſay, from Heaven, and ſet him in the midſt, making him witneſs and judge of what is in debate and controverſie to decide it.

Nec Deus interſit, niſi dignus vindice nodus —— Inciderit.

3. That we do not lye and equivocate. *Juravi linguæ, mentem injuratam gero.*

4. That a man be not brought to ſwear out of love, or lightneſs, or hatred, or any perturbation of mind, but by a lawful neceſſity, a man ſhould be brought to ſwear: as to the ſealing of a bond, which is never done but upon

upon neceſſity, and with an unwilling mind.

1. *The Duties of this Command, are,*

a Pſal. 44. 8. 99. 3. 148. 5.

1. *a* To praiſe, magnifie, exalt, and honor the moſt holy and reverend Name of God, his Attributes, or that by which he may be known.

b Phil. 2. 10, 11. Eph. 5. 19, 20. Dan. 2. 19.

2. *b* To invocate his Name directly, or by conſequence in all ſolemn and lawful adjurations, and publick oaths.

3. To honor his Word, his Sacraments, any thing or perſon, having his name or ſtamp upon it, with great regard.

c Deut. 6. 13. 2 Cor. 1. 18, 23.

4. *c* To ſwear by his Name, and only by it, *Rom.* 1. 9. *Heb.* 6. 16.

5. To ſwear by it in *Truth*, *Juſtice*, and *Judgment*.

2. *The Offences againſt this Commandment.*

a Deut. 28. 58. Pſal. 64. 9, 10. Mich. 4. 5. 1 Cor. 10. 31. Jer. 4. 2. Phil. 2. 10. Iſa. 45. 23.

1. *a* They who do not praiſe and exalt the Name of God, offend.

2. They that ſpeak of God without Reverence, a great cauſe and ſolemn occaſion.

b Luk. 17. 20. Rom. 1. 21. Iſa. 6. 2. Rom. 9. 20, 21. 11. 23, 24.

3. *b* They that frame curious queſtions about the nature, actions, and ſecret decrees of God, not contenting themſelves with his Revelations, *Deut.* 29. 29. *Rom.* 11. 33.

4. They that murmur againſt God, and blaſpheme his Name, *Pſal.* 47. 10. *Mark* 3. 28, 29. *Lev.* 24. 21.

c Lev. 34. 15, 16. & 21. 12. 2 King 10. 20. 1 Cor. 10. 3. Job 2. 9.

5. *c* They that abuſe God in his creatures, in bitter curſings and execrations, *viz.* that curſe God, or a creature by God, 1 *Reg.* 19. 2. *&* 21. 10. *Rev.* 13. 6. *&* 16. 21.

d Mat. 21. 13. Numb. 20. 3. 6. 38.

6. *d* They that prophane any thing that is dedicated to the honor of his Name, as Church-

es,

es, Church utenſils, holy perſons, cuſtoms, Sacraments, 1 *Cor.* 11. 29. Jer. 4. 1. Mat. 5. 37. John 8. 44.

7 They that ſwear raſhly, vainly, cuſtomarily, maliciouſly.

8. They that bind themſelves with an oath to do miſchief.

9. They who provoke others to take oaths for the compaſſing of ſome deſign.

10. They that perform not their vows to God, which they have made of lawful, honeſt, and poſſible things.

11. Thoſe who perform unlawful vows and oaths. Deut. 25. 21. Mat. 14. 10.

12. Thoſe who ſwear to things uncertain and unknown. Jer. 4. 2. Iſa. 48. 1.

13. Thoſe who ſwear againſt their Conſcience, and perjure themſelves. Zech. 5. 4.

14. In a word, here is condemned *Juramenta popinarum, platearum, officinarum, falſarium*; Tavern-oaths, Street-oaths, forg'd-oaths. Mat. 5. 34, 35. Jer. 12. 16.

15. They that uſe counterfeit and mocking oaths. 1 Pet. 3. 16.

16. They who make the Scriptures a noſe of wax, and wreſt them to maintain their own inventions. 1 Tim. 1. 3, &c. Rev. 22. 19.

The fourth Commandment.

Remember thou keep holy the Sabbath day, &c.

THe worſhip of God being ſetled in the former Commandments; neceſſary it was that for the ſolemnization of it in publick, there ſhould be an appointed time ſet out to it. And in this command the time is deſigned for this worſhip, *viz.* the ſeventh day from the Creation.

In

In ſtrict terms it was given to the *Jews*: and it hath two parts, the *Precept*, and the reaſon of the *Precept*: The *Precept* again ſtands upon two legs, the Moral and Ceremonial.

1. The Moral part of it is, that a certain time be ſet out for the publick worſhip, which is perpetual and eternal.

2. The Ceremonial is, that it be preciſely the ſeventh day here mentioned, which St. *Paul* ſaith, *Col.* 2. 17. *was a ſhadow of good things to come.*

Fr. White Ep. El. de Sab. pag. 368, &c.

Equity requires that men ſhould ſet out one day in a week to ſpiritual and religious duties; now the Primitive Church, inſtead of the *Jewiſh Sabbath*, which was to be aboliſhed after the death and reſurrection of Chriſt, made choice of this day, in which he aroſe from the grave, on which he ſent down the Holy Ghoſt, as a day of gladneſs and exaltation to them and all poſterity, and honoured it with the name of the *Lords-day*: The obſervation thereof having continued all ages ſince the Apoſtles. Neither have Chriſtians ſince judg'd it reaſonable or convenient, to alter ſuch an ancient and well-grounded cuſtom, which is commonly reputed to be an Apoſtolical tradition.

Rev. 1. 10.

What was Ceremonial then, in this command is done away, but what is moral yet remains, and is of perpetual obſervance; to wit, theſe two duties: Sanctification and Reſt.

1. The firſt is Sanctification, for it muſt be kept holy.

2. The ſecond is Reſt, Thou, nor any that belongs to thee, ſhall do no work.

Both theſe are neceſſary, 1. Reſt even from thoſe works which have no vicious quality in themſelves, but may be, if uſed, impediments to Sacred and Religious Offices of the Day.

2. And

2. And Sanctification of the day by the exerciſes of religious duties: for to reſt, and not to ſanctifie, is to keep the Sabbath of an Ox or an Aſs.

The ends why the Sabbath or Lords-day was ordained, are theſe:

1. For the exerciſe of all duties of piety, in publick eſpecially.

2. For the practice of all duties of charity and piety.

3. To remember the great works of God, eſpecially of the Creation, and Redemptiom of the world.

The Duties of the Sabbath.

1. To ſanctifie the day ſet out to God, and *to call it a delight*, Iſa. 58. 13. *The holy of the Lord, honourable.*

2. Upon this day eſpecially, to bleſs God, for Creation of the World, and the Son of God for our Redemption. Pſal. 118. 24.

3. To remember that upon this day Chriſt roſe again for our juſtification, and that therefore we make it our day of reſurrection from ſin. Rev. 1. 10. Col. 3. 1.

4. That we ſpend this day in holy offices and devotion. Act. 16. 13.

1. In hearing Divine Service in the Church. Act. 2. 46.
2. In publick Prayers, 1 *Tim.* 2. 1. 1 *Cor.* 14. 16. Act. 13. 15.
3. In hearing the Word of God read, or expounded. 1 Tim. 4. 13. &c.
4. In reading good and pious Books. Act. 17. 11.
5. In Meditation and pious Conference. Act. 20. 27.
6. In receiving the Sacrament, Catechiſing. Pſal. 22. 23.

7. In

1 Cor. 14. 16. 7. In thanksgiving and praising the name of God.

5. To do all acts of charity; such as are,

Isa. 58. 6. 1. To lose burdens, and remit offences and debts.

Mat. 5. 23. 2. To reconcile neighbours.

1 Cor. 16. 1. 3. To give Alms, *Neh.* 8. 12.

Heb. 10. 24, 25. 4. To provoke one another to good works.

1 Cor. 14. 3. 5. To exhort and edifie one another in love.

1 Thes. 5. 1. 6. To visit the sick.

Jam. 1. 27. 7. To give ease and rest to our servants, and cattel.

Mat. 12, *ad* 13. Mark. 2. 27. Luk. 14. 1. 6. To rest from our common affairs, and all servile works and labours, except of charity and necessity.

7. That we rest and abstain from all desires, lusts, words, works, pleasures, which are our own, proceeding from our corrupt nature, and are not seasoned with grace: that so we may keep a spiritual Sabbath, *Isa.* 58. 13.

8. That we remember this Sabbath, is but a type of that eternal rest and Sabbath we expect in Heaven, *There remains a rest*, Sabbatismus, *for the people of God*, Heb. 4. 9.

The sin against this Commandment.

Lev. 19. 30. 1. That put no difference betwixt this festival, and the common days of the week.

Neh. 13. 15. 2. They that set themselves, or compel, or entice others to needless worldly labours, and servile works on this day.

Heb. 10. 25. Jude vers. 19. 3. They that refuse and neglect to come to the publick Assemblies of the Church, to hear and assist at divine offices.

4. They

4. They that being Superiours, ſuffer thoſe under their authority to be abſent, and neglect holy duties.

5. They that ſpend the day in idle and vain ſports, forbidden recreations, or actions of ſin and folly. Eat, drink, diſcourſe, or ſleep it away. 1 Cor. 10. 7. Iſa. 58. 13.

6. They that travel unneceſſary journies, *Mat.* 24. 20. *Exod.* 16. 29. Acts. 1. 12. Neh. 13. 15, 19.

7. They that buy and ſell, keep Markets and Fairs, follow or aſſiſt Law-ſuits.

8. They who neglect charitable duties, 1 *Cor.* 16. 1. Jam. 2. 15, 16.

9. They who *Judaize* either in their opinions of the Sabbath, or their obſervation of it. Gal. 4. 10. Col. 2. 16.

10. They who under pretence of ſermonizing, have caſt off Gods ſolemn worſhip on this day: ſuch as is, ſolemn reading of the Old and New Teſtament, Common-prayer, ſupplication, giving of thanks, ſinging of Pſalms and Hymns, adminiſtrations of Sacraments, exerciſe of Church-cenſures, Collections for the Poor, Ordination. All which were the offices and actions which were performed in the common Aſſemblies in the Primitive Church on this day, and therefore they never thought preaching the ſole work of the Lords-day.

CATECHISM.

An Expoſition of the Commandments, Of the Second TABLE.

Queſt. HOw many Commandments be there of the ſecond Table?

Anſw.

Answ. *There be six.*

Quest. What do you learn out of these Commandments?

Answ. *I learn my duty to man, or to my Neighbour.*

Quest. What is your duty to your Neighbour?

Answ. *This in the Catechism is set down:* 1. First in two general Propositions. 2. And then by teaching the duties of every of these six precepts in particular, though delivered in large words as most comprehensive.

The two general Propositions, are these:

Lev. 19. 18. Mat. 22. 39. 1. *My duty to my neighbour is, that I should love him as my self.* In that there is Charity.

Mat. 7. 12. 2. *To do to all men, as I would they should do unto me.* In that there is Justice.

These Commandments then are the foundation of all Justice and Mercy to men. And the intent is, that no man suffer self-love so far to interpose, that he be partial in judging what is his duty, either in the point of Charity or Justice toward another; but make himself the rule: and what Charity or Justice he desires other men to extend to him, the self-same he extend to them. A rule, of that great perfection, that *Severus* the Emperor, yet a Heathen, is said, for it to have born a reverence to Christ and Christianity, and to have taken it up for his Motto, *Quod tibi fieri ne vis, alteri ne feceris*: In effect, Do as you would be done by.

It cannot be denied, but this is so reasonable a principle, that every man will assent to the equity of it so soon as spoken, and needs no proof;

proof: but then alone acknowledges it, and performs it as a duty of Religion, when he looks upon it as commanded by God, and out of the reverence he bears to the Supreme Law-giver, conceives, that out of conſcience he is bound to it.

Upon which, that there might be a ſtronger obligation for Juſtice, and the greater affection to Charity, it pleaſed God to ſubjoyn this ſecond Table to the firſt, *Ut rivus juſtitiæ ducatur à fonte pietatis*, that the ſtreams of Juſtice and Charity to man, ſhould be derived whence they ſprang, that is from the ſpring and fountain of Piety.

And theſe two are as inſeparable as the ſpring and the rivulet: ſo that the truth of Religion is inconſiſtent with the neglect or omiſſion of the duties of Juſtice and Charity towards men. This is the Character that S. *James* ſets, by which a true ſincere, honeſt, religious man may be known to us; *To viſit the fatherleſs, and widows in affliction*, Jam. 1. 27. To abhor Idols, to keep the Sabbath, to hear Sermons, to make many and long prayers, not to ſwear, are not the notes to know him by, but his acts of Juſtice and Charity. And S. *John*, 1 Joh. 4. 20, 21. in plain terms tells that man, who loves not his brother, that *he is a liar*, adding this reaſon; This Commandment we have from God, that *he that loves God, muſt love his brother alſo.* Tit. 1. 12.

I willingly confeſs that this argument, drawn from the external works of Juſtice and Charity, is ſtrong to prove the Negative, not the Affirmative. For there may be Acts of Juſtice and Charity, where there is not true Religion: as in the *Heathens* and all moral men: But it is certain, that in whomſoever there is true Religion, there will be theſe: ſo that that

man will be a juſt and charitable man. And this I conceive to be the reaſon, that in the Prophets, Apoſtles and Evangeliſts, the tryal of a mans Religion is commonly put upon theſe. He may pretend the keeping the commands of the firſt Table, and be very ſevere in them, which whether he do truly or hypocritically is known only to God, for mans eye can never pierce to, and ſearch the heart. But whether he be juſt and charitable or no, man may know by his actions, in which if he find him failing notoriouſly, wilfully, maliciouſly, he may certainly conclude, that his Religion is vain.

2. *Thou ſhalt love*, Diliges.

Three words there are uſed for love. { *Amor.* *Benevolentia.* *Dilectio.*

1. *Amor*, may have for its object all creatures: for being the works of Gods hands, they are good, and therefore *Amanda* to be loved.

2. *Benevolentia*, is a good will born to reaſonable creatures only, which may be raſh and erroneous: for a man may bear good will to a perſon, and for a cauſe that he ought not, *Gen.* 47. 4.

3. *Dilectio*, ariſeth from election and conſideration, and under this word we are enjoyned our duty. We are not bound barely *amare*, to love ſenſually and paſſionately, or *bene velle*, to wiſh well partially and intemperately, but *diligere*, to love diſcreetly, and upon good reaſon to make our choice.

Verus amator, debet eſſe verus æſtimator. He ought to weigh things right, that will love aright; for haſty love is commonly light and fooliſh.

fooliſh. The Spouſe in the *Canticles*, prays in this form; *Ordinate in me charitatem.* It is her Petition, that her charity be well ordered, and well ordered it will never be, till it become *dilectio*, that we know what to chuſe, and what to hate, and why to chuſe, and why to hate.

Now the method and order of love in brief, is this: Exod. 28. 15, 36.

1. That we love *God* firſt and moſt. The high Prieſt carried the name of *God* on his head, but the names of the *Iſraelites* on his breſt-plate and ſhoulders. That great and fearful Name muſt be in the higheſt place: the love ſupereminent we bear to it; and then for Gods ſake it muſt deſcend to our neighbour, as the breſt-plate and ſhoulders. *Ex Deo natalis amoris*, Loves birth is from God.

2. *Thy Neighbour.*

2. The next ſtep is, that we love our Neighbour, *i. e.* every man, be it a friend, or be it an enemy. If a brother, there is in him *proximitas originis*, a nearneſs of blood: if an enemy, *proximitas naturæ* or *ſocietatis*, a nearneſs either in nature in general, or ſome bond of civil ſociety.

Now in this love of our Neighbour, heed would be taken of two things:

1. That our love be not erroneous, that we take not our Neighbours ſin for our neighbour, and love their ſins becauſe we love their perſons, *Stultus, & improbus hic amor eſt, dignuſque notari*; and God prohibits it. *Thou ſhalt rebuke thy neighbour, and not ſuffer ſin upon him.*

2. That we look to the degrees of proximity, and accordingly extend our love, for our neighbour is to have the priority of our love

before another, as they ſtand further off, or are nearer unto us. And the order is this:

1. The neareſt conjunction among Chriſtians is that of the Spirit of Grace, of Religion, and theſe are to have the firſt place in our love. *Do good to all men, but eſpecially to thoſe who are of the houſhold of faith*, Gal. 6. 10.

2. Among theſe (if there be no diſparity) then thoſe firſt, who are neareſt unto us, either in friendſhip, blood, or ſome other way.

3. After, as they ſtand nearer or farther off in Relation.

1. The husband or wife. Parents.
2. The children, and thoſe of the family.
3. Our kindred.
4. Our friends or acquaintance, near neighbours.
5. Our country-men.
6. Societies of men before any particular. But this is not perpetual, and may be broken by many accidents, and intervenient occaſions.

3. *As thy ſelf.*

Our own ſelves are ſet for the rule to love our neighbour. *No man hates his own fleſh, but loves and cheriſhes it*, and ſo he muſt deal by his Neighbour. But it is to be obſerved, that the adverb *ſicut*, as, is not a note of parity, but ſimilitude, and ſhews not the quantity, but the quality of our love. For no man is bound to love another equally, or ſo much as himſelf, but with that truth of love, that he loves himſelf: the love then of man to man ought to be true and not falſe, real, and not feigned nor adulterate. A man would be loath that other men ſhould diſſemble with him, neither may he

then

then diſſemble with them. *Let love be without diſſimulation.*

It ſhould have theſe conditions: Rom. 12. 9.

1. Juſtice. 2. Order. 3. Truth. Be *Dilectio.*
1. *Juſta.* 2. *Ordinata.* 3. *Vera.*

Theſe are the general heads, whence all duty to man doth ariſe: which becauſe they are derived into many ſtreams, for our direction in them, it hath pleaſed God to ſet down ſix precepts, of which the Catechiſm in the following words gives us a ſummary account: which for the eaſe of the learner, I thought good to digeſt into theſe ſhort queſtions and Anſwers.

Queſt. Which is the fifth Commandment?

Anſw. *Honour thy father and mother, that thy days may be long in the land which the Lord thy God giveth thee.*

Queſt. What do you learn out of this Commandment?

1. *To love, honour, and ſuccour my father and mother.*

2. *To honour and obey the King and his Miniſters.*

3. *To ſubmit my ſelf to all Governours, Teachers, ſpiritual Paſtors and Miniſters.*

4. *To order my ſelf reverently and lowly to all my betters.*

Queſt. What is the ſum of the four next Commandments?

Anſw. *To hurt no body by word or deed.*

Queſt. Which is the ſixth Commandment.

Anſw. *Thou ſhalt not kill. Thou ſhalt do no murder.*

Queſt. What doeſt thou learn out of this Commandment?

Anſw. *To hurt no man. To bear no malice or hatred in my heart.*

Queſt. Which is the ſeventh Commandment?

Anſw. *Thou ſhalt not commit Adultery.*

Queſt. What doſt thou learn out of this Commandment?

Anſw. *To keep my body in Temperance, Soberneſs, Chaſtity.*

Queſt. Which is the eighth Commandment?

Anſw. *Thou ſhalt not ſteal.*

Queſt. What doſt thou learn out of this Commandment?

Anſw. 1. *To be true and juſt in all my dealing.*

2. *To keep my hands from picking and ſtealing.*

Queſt. Which is the ninth Commandment?

Anſw. *Thou ſhalt not bear falſe witneſs againſt thy Neighbour.*

Queſt. What doſt thou learn out of this Command?

Anſw. *To keep my tongue from evil ſpeaking, lying, and ſlandering.*

Queſt. Which is the tenth and laſt Commandment?

Anſw. *Thou ſhalt not covet thy neighbours houſe, thou ſhalt not covet thy neighbours wife, nor his ſervant, nor his maid, nor his oxe, nor his aſs, nor any thing that is his.*

Queſt. What doſt thou learn out of this Commandment?

Anſw. *Not to covet or deſire other mens goods, but to labour truly to get my living, and to do my duty in that ſtate of life, unto which it ſhall pleaſe God to call me.*

Hitherto I have followed word for word the Catechiſm, only I have brought into Queſtions and Anſwers, what is in one continued tenour of words delivered, and I have applied the Anſwer,

ſwer, as it belongs to every Commandment, that the ſum of every one may be more eaſily perceived and remembred, which as they ſtood, was not ſo eaſily diſcerned.

And here I muſt take leave to admire the wiſdom of the Church, that in her explication was ſo brief and full, making choice of ſuch large words that might extend and comprehend what any Expoſitor could ſay upon any Command. But childrens memories were not to be overcharged with more at firſt.

He that of theſe deſires to take a fuller view, may if he pleaſe, peruſe that which now follows.

The Fifth Commandment.

Honour thy father and mother, that thy days may be long in the land which the Lord thy God giveth thee.

The intent of God in giving this Command is, that all Politick and Civil Societies among men be preſerved and ſetled in peace, unity, and good order, which without mutual duties of Superiours to Inferiors, and of Inferiors to Superiors, will never be done. In this Command the duties of both are pointed at. In it conſider,

1. The Title given the Superior; a *Father*, and *Mother*.
2. The debt due unto them, *Honour*.
3. A promiſe annexed to them that do the duty: *ut ſis longævus*.

1. By *Father* and *Mother* underſtand all that are above us, in what relation ſoever, *Natural*,

Civil, Eccleſiaſtical, as it is well expounded in the Catechiſm. And the reaſon why God made choice of this word *Father*, under which to expreſs all ſuperiors, was, becauſe *Father* and *Mother* being names of Nature, and originally names of power and authority, teach us, that,

Rom. 13. 1. 1 Pet. 2. 13.

1. Regality, ſuperiority, and authority, is no inhumane invention proceeding out of ambition, or conqueſt, or faction, but from nature it ſelf. *Sub & ſupra*, are as old as *Fatherhood*.

Gen. 4. 7. Epheſ. 6. 5. Col. 3. 22. 1 Pet. 2. 9.

2. That Monarchy muſt then be as ancient alſo; for the *Father* during his life ruled the family, as appears in *Geneſis*.

3. And conſequently *Honour*, which is the Duty to a Superior, is as natural and ancient; and muſt be done chearfully, in ſimplicity and ſingleneſs of heart.

1. *And firſt the Duties of Inferiors to Superiours are theſe, in regard of their,*

a 1 Tim. 3. 3.

1. *a* Paternity; στοργη natural affection and love.

b 1 Tim. 6. 1.

2. *b* Excellency; and high eſtimation and honour, 1 *Pet.* 2. 17.

c Rom. 13. 7.

3. *c* Superiority; Reverence, Veneration, courteous Behaviour.

d 1 Pet. 3. 6. Levit. 19. 32.

4. *d* Office; Obedience, ſubjection, ſervice, patient ſufferance.

e Rom. 13. 1. 1 Pet. 2. 19.

5. *e* Authority and Power; fear, meekneſs, gentleneſs, *Gal.* 5. 22.

f Rom. 13. 4. & 7.

6. *f* Care, pains, vigilancy; tribute, cuſtom, maintenance.

7. And, *that we may under them lead a quiet and peaceable life, in all godlineſs and honeſty; prayers, interceſſions, and giving of Thanks*, 1 Tim. 2. 1, 2.

2. *The*

2. *The Duties of Superiours to Inferiours.*

2. *Father* and *Mother*, are words of Relation, and they muſt have a *Correlatum*, which in ſtrictneſs of Speech is a Son; but in this Command is an Inferiour: here then

1. The Father	Relates	to the Son.
2. The King		to his People or Subjects.
3. The Husband		to the wife.
4. The Maſter		to the Servant.
5. The Paſtour		to the Flock or People.
6. The Magiſtrate		to thoſe under his Government.
7. The Aged		to the younger (Superiour in: Age.)
8. The Rich		to the poor (Superiour in: Eſtate.)
9. The Learned		to the ignorant (Superiour in: Gifts.)

And then theſe reciprocal names will put the Superiour in mind of reciprocal duties in all theſe Relations.

1. *The Fathers duty to the Sun is,*

1. Nouriſhment, maintenance, proviſion, 2 *Cor.* 12. 14. 2 *Chron.* 21. 3.
2. Education, inſtruction, *Eph.* 6. 4. *Prov.* 20. 11.
3. Correction, *Heb.* 12. 9. Not to provoke to anger, *Epheſ.* 6. 4.
4. Bleſſing, *Gen.* 27. 25.

2. *The Kings duty to his Subjects, and Magiſtrates, to thoſe under them.*

1. *a* To be the keepers of both Tables: to ſee that Truth be maintained, Juſtice executed. *a* Rom. 13. 4.
2. *b* To ſee that God be honoured, abuſes in Religion reformed. *b* Deut. 17. 19. Pſ. 132. 3, 4, 5. 2 Reg. 23. 4.
3. *c* To be a *nurſing Father* to the Church. *c* Iſa. 49. 23.
4. *d* To puniſh the bad, encourage and reward the good. *d* Rom. 13. 4.

5. *e* To

e 1 Tim. 2. 2. 5. *e* To seek peace and ensue it.

f Gen. 14. 14. 6. *f* Upon a just ground to wage war.

3. The Husbands duty to his Wife.

1. To dwell with her according to knowledge, 1 *Pet.* 3. 7.

a Eph. 5. 25. Gen. 2. 18. 1 Cor. 7. 3. 2. *a* To love her, which is declared by mutual help, and by due benevolence.

b Gen. 3. 17. 3. *b* To govern, direct, maintain, and protect her.

4. The Masters duty to the Servant.

a Exod. 5. 7. 1. *a* To command lawful, possible things, *Col.* 4. 1.

b Gen. 18. 19. 2. *b* To teach them, feed them, correct them, pay them their wages.

c Deut. 15. 15. Jam. 5. 4. 3. *c* Not to be proud, stern, rough, churlish to them, *Col.* 5. 1. *Eph.* 5. 3.

a Acts 20. 20, 28. b 2 Tim. 2. 15. 1 Tim. 4. 12, 13. c 1 Tim. 4. 12. 5. *a The Pastors duty to his flock, is,* To minister the Gospel of God.

1. *b* Ὀρθοτομεῖν. To divide the word aright.

2. Λειτουργεῖν, *Rom.* 15. 17.

3. *c* To go before them in word and example.

d Rom. 12. 6. 1 Pet. 4. 10, 11. e Tit. 2. 2, 3. 6. *d Those that have gifts and goods, must use them to the advantage of others.*

7. *e The aged must shew wisdom, sobriety, gravity in their words and actions.*

2. Sins against this Commandment.

a Lev. 19. 23. 1. *a* Those offend, who dispise their Parents age, infirmity; and are ashamed of their poverty and birth.

b Gen. 9. 22, 23. 2 Sam. 15. 3, 4, 5, 6. 2. *b* They that publish their errors, vices, infirmities, to shame them.

c Numb. 30. 3, 4. 3. *c* Children that marry without their Parents consent, when it may be had.

d Deut. 12. 18. 4. *d* Children that refuse and reject their Parents commands.

5. *e* They

5. *e* They that murmur, mutiny, rebel, and diſhonour the King, either by denying, or not yielding honour and reverence to his perſon and dignity: Obedience to his Laws, or due maintenance to his ſtate; as Tribute, Cuſtom, Subſidies, when neceſſary. *e* Num. 16.12. Eccleſ. 10.20. Judg. 8.6,8,9. Luc. 20. 25. Rom. 13. 4.

6. *f* They who are undutiful to their Husbands, Maſters, Governours, Tutors; that murmur and repine againſt their commands, in ſuch matters as are within their power and authority. *f* Eph. 5. 22. Col. 3. 22. 2 Tim. 3.1,2. Exod. 16. 2.

7. *g* They that neither reverence the perſons, nor obey the precepts, nor care for the authority of their Paſtors, and deny them maintenance. *g* Mat. 10.7.14. Heb. 13.7,17. 1 Tim. 5. 17. Gal. 6. 6.

8. *h*. They that are uncivil and rude toward aged perſons, or towards their betters in gifts, or eſtate, or that mock and ſcorn them. *h* 2 Reg. 2. 23, 28. Jude verſ. 8.

9. *i* They that are unthankful to their ſuperiors. *i* 2 Tim. 3. 3.

10. *k* They that make not interceſſion for them. *k* 2 Tim. 2.1,2.

11. *l* They that curſe the King in their heart, or ſpeak evil of the Ruler of their people. *l* Act. 23. 5. Exod. 22, 23. Eccl. 10. 20. Rom. 13. 7, 8.

12. They that neglect to give their people, their wives, their children, their family, their ſervants, or any of their inferiors, that Due, which reſpectively belongs to them.

3. *That thy days may be long upon the Land which the Lord thy God giveth thee.* Exod. 20. 12.

That thy days may be prolonged, and that it may go well with thee in the land which, &c. Deut. 5. 16.

That] here intimates not the final cauſe, but the event; for this is not the end of our obedience, but an event and a conſequent to follow

low upon it; And the promiſe is uſed as a motive *to give honour to whom honour is due.*

To clear the truth of it, we muſt obſerve,

1. That all the promiſes of God for temporal bleſſings are conditional, and ſhall be ſo far performed, as may make for our good; and therefore in *Deut.* 5. the promiſe is thus declared and limited: *Honour thy Father and Mother, that thy days may be prolonged, and that it may go well with thee:* So that the meaning is, that ſo long as it may go well with any good man, his life ſhall be prolonged, and no farther. But if his life prove to him a diſpleaſure, and no benefit, it ſhall be taken away; and an eternal, which is far better, beſtowed on him. Thus it happeneth to *Joſiah*, to *Enoch*. *The good man is taken away from the evil to come*, *Iſa.* 57. 1.

2 Reg. 22. 20. Heb. 11. 5. Eccluſ. 44. 16.

2. Or, *that it may go well with thee*, may carry this ſenſe, which S. *Paul intimates*, 1 *Tim.* 2. 2. Honour Kings, that *you may lead a peaceable and quiet life*: for where this order is broken, and Superiours diſhonoured, there ariſeth nothing but confuſion; peace and quietneſs is diſturbed, and then it goes well with no man, a long life is a diſcomfort, and no felicity. Theſe if you mean to enjoy, you muſt honour; for, upon diſhonouring, they vaniſh.

3. Or elſe, this promiſe might ſhew Gods Ordinance. For God gives a healthy and long life as a reward and bleſſing to crown our obedience even before the ſons of men, *Pſal.* 37. 22. *Such as ſhall be bleſſed of him ſhall inherit the earth; but they that be curſed of him, ſhall be cut off*, Jer. 17. 11. Job 21. 17, 18, 19, 20.

Deut. 21. 18. In this particular, the diſobedient ſon was to be cut off by the hand of the Magiſtrate, and was to be ſtoned; And *Solomon* tells us, *The*

Ravens

Lavens *of the valley ſhall pick out his eyes.* Gods Prov. 30. 1
law then was, that he ſhould not be *longævus*, long lived. And ſometimes God executes this vengeance with his own hand, as upon *Corah* and his rebellious Confederates, *Num.* 16. *Oh fool, this night ſhall thy ſoul be taken from thee.* Read the ſtory of the Kings, and you ſhall find, that Rebels and Traitors were not long liv'd, but periſhed by the ſword and immature deaths.

The Sixth Commandment.

Thou ſhalt not kill, or murder.

God having in the former Command ſecured the Superiour, in thoſe that follow ſecures all men in general, whether Superiours, Inferiours, or Equals; and firſt he begins with the Perſon, and ſecures his life. Life we would have above all things; nay life we muſt have, or enjoy nothing: nor wife, nor good name, can do any good to a murdered man: hence it is, that God ſecures that to us, which is abſolutely neceſſary, peremptorily commanding that no man aſſault our perſon, and attempt to take away our life from us. But, becauſe the Negative includes the Affirmative, we muſt do all thoſe duties of Juſtice and Charity, by which the life of man may be preſerved.

Inhumanity and cruelty are the fountains which let forth the ſtreams of blood. Brotherly kindneſs and compaſſion teach us to preſerve the life of man; whatſoever then may be derived from either of theſe, are the duties of this Commandment, *Ut homo homini non ſit lupus*, that a man be not a wolf to a man: *Ut homo homini ſit Deus*, that a man may be as a God to his brother.

1. *Forbidden*

1. *Forbidden here then there is,*

Deut. 14. 21. 1. Cruelty and inhumanity. This forbidden. *Thou shalt not take the dam with the young*, Deut. 22. 6. *Nor seethe a lamb in his mothers* Numb. 22. 22. *milk*, and *Prov.* 12. 10. *A righteous man regards the life of his beast, but the bowels of the wicked are cruel. Would there was a sword in my hand, that I might slay thee*, saith *Balaam* to his Ass. If cruelty were not to be used to a beast, much less to a man. God never intended that man, made after his Image, should be αἵματι πεφυρμένον, πῆλον, a piece of clay kneaded with *Caligula.* blood.

2. All kinds of homicide: as our Saviour hath interpreted this command, *Mat.* 5. whether of the heart, tongue or hand.

Mat. 15. 19. 1. *From the heart proceeds murders*; of this kind are,

a Rom. 1. 31. 1. a Unmercifulness, and a desire to oppress the poor, *Amos* 2. 6, 7.

b Mark 5. 22. Ephes. 4. 26. 2. *b* Anger immoderate or causeless, too lightly begun, or too long continued.

c Gal. 5. 20. 3. *c* Envy, grudging, repining, rancour, disdain, emulation.

d Rom. 1. 29, 30, 31. 4. *d* Hatred, malice, uncharitable suspicion, 1 *Cor.* 13. 5, 7.

5. Desire of revenge, irreconciliation, frowardness, contention.

e Act. 23. 12. Luke 22. 2. 6. *e* Counsel, plotting or consent to murder any man.

2. The breaking out of this murder of the heart, in, 1. The Tongue manifested,

1. *a* By evil speaking.

a Ephes. 4. 31. Col. 3. 12, 13, 19. 2. Disdainful speaking. *Racha.*

3. By

3. By bitter and angry words. *Thou fool*, Mat. 5. 22.

4. Mocking in all ill manner, *Lev.* 12. 14. *Gen.* 21. 9.

5. Brawling, threatning, provoking, *Tit.* 3. 1.

6. Clamour or vociferation, *Eph.* 3. 1.

7. *b* Detraction, censoriousness. *b* Act. 24. 9.

2. The hand, which is actual murder, and this may not be acted, Act. 28. 4.

1. Not upon a mans self. For no man is master of his own life: he is Gods servant, and the Lord that gave it, must take it away. *Lord now lettest thou thy servant depart*, sung old *Simeon*. Luke 2. 29.

2. Another he may not kill, *Gen.* 4. 10, 11. *Gen.* 9. 5. Neither commit *homicidium, fratricidium, parricidium*, &c. not kill a man, his brother, his father.

Quest. *Whether then may the Magistrate put any man to death?* Exod. 23. 7. 2 Reg. 6. 32.

Answ. Yes, But he may not murder any man: lawfully he may, and must take away some mans life; for God hath put the sword into his hand, and made him a minister to execute wrath, *Rom.* 13. 14. *Thou*, then, in the Command, is the private man, who hath no commission from God; not the Superiour, whom God (who alone hath *vitæ & necis potestatem*, power of life and death) hath set in his place, and in his right and power to execute malefactors. So that to speak properly, it is not the Magistrate that takes away the malefactors life, but God that commands his Vicegerent and Deputy to do it. Gen. 9. 6.

Now, that the Magistrate proceed justly, and fall not within the compass of murder; necessary it is, 1. That there be a just cause. Deut. 19. 13.

2. A

2. A right end and Intent. 3. That he be Gods Deputy, that is, have a juſt and lawful power; for were any of theſe three, eſpecially the laſt is wanting, the man is plainly (who is adjudged and executed) murdered; and the doers are murderers, be they in what height, place or power ſoever.

2 Chron. 24. 22.

Now to this murder of the hand, are reduced,

1. Chance-medly, *Deut.* 19. 4, 5.
2. Manſlaughter, *Exod.* 21. 12, 13. *Levit.* 24. 17.
3. *a* Mutilation, or dangerous wounds, fighting.
4. *b* All Duels.
5. All unlawful War. Treaſons, 2 *Tim.* 3. 4.
6. *c* Thoſe medicines that procure Abortions.
7. *d* Cowardice in a Magiſtrate, that delivers an innocent perſon to the will of his enemy. This was *Pilate*'s caſe.

a Lev. 24. 19, 20.
b Jam. 4. 1. Gen. 10. 9. Gen. 38. 8.
c Exod. 21, 22, 23.
d Deut. 1. 17. Luke 23. 24.

In this Precept is commanded,

1. *a* To love one another, and to do all offices of charity, by which the life of man may be preſerved.
2. *b* To preſerve our own health, and of others, ſo far as we can.
3. *c* To preſerve and follow peace with all men. To be quiet, 1 *Theſ.* 4. 11.
4. *d* To be merciful, bountiful to priſoners, captives, &c. *Mat.* 25. 36.
5. *e* To be courteous, kind, affable, *Epheſ.* 4. 32.
6. *f* To bear one anothers burdens, *Gal.* 6. 2.
7. *g* To

a Job. 29. 15, 16. 2 Cor. 8. 3. 1 Pet. 1. 22.
b 1 Tim. 5. 23.
c Rom. 12. 18.
d Col. 3. 12.
e 1 Pet. 3. 8. Col. 3. 12.
f Rom. 15. 1.

7. *g* To forgive and remit offences, and to be eaſily pacified and reconciled. *g* 2 Cor. 2. 10. Eph. 4. 32.

I need not delineate farther who they are that break, who keep this Commandment; ſince by the inſpection of the particulars it is eaſie for any man to do it.

The Seventh Commandment.

Thou ſhalt not commit adultery.

Θύμος, Anger and the ill effects thereof, are reſtrained in the former Commandment, in this, ἐπιθυμία καακὴ, evil luſt and concupiſcence. Col. 3. 5. 2 Theſ. 4. 3.

The end intended in this Commandment is Chaſtity, that we keep our bodies chaſt, as the Temples of the Holy Ghoſt: whatſoever therefore may conduce to this end, muſt be done, what may ſtain our chaſtity muſt be avoided.

What is here Commanded.

1. *a* Chaſtity. 2. Sobriety. 3. Temperance, or moderation in meats and drinks, purity. *a* 1 Theſ. 4. 3. Luke 21. 34. 1 Tim. 3.

4. *b* Modeſty in apparel, in behaviour, in words, *Mat.* 1. 25. 1 *Tim.* 2. 9. *b* 1 Pet. 3. 2, 3. Gen. 19. 5.

5. *c* Caſtigation of the body, 1 *Cor.* 9. 27. *Rom.* 13. 14. *c* 2 Cor. 6. 4, 5.

6. *d* Prayer, watching, faſting. *d* 1 Cor. 7. 5.

7. *e* Marriage to thoſe who have not the gift of Continency. 1 Pet. 4. *e* 1 Cor. 7. 9.

8. *f* The bed undefiled: or the chaſt uſe of a wife. Mat. 19. 11. *f* Heb. 13. 4.

9. *g* Not to ſeparate, divorce, or put away a wife. *g* Mat. 19. 3. Ezra 10. 19.

10. Labour in an honeſt vocation. 2 *Theſ.* 3. 6. *ad* 13.

h Job 31. 1,7. Mat. 5. 29. 11. *h* To make a Covenant with the eyes and ears.

i Prov. 7. 22. Pſal. 50. 18. 12. *i* To keep honeſt, modeſt, and chaſt Company.

In this Commandment are forbidden,

Deut. 22. 22. Prov. 6. 32. Heb. 13. 4. Levit. 18. 6. 1 Cor. 5. 1. Gen. 2. 24. Mat. 19. 5. Mal. 2. 14,15, 16. 1. All kind of ſenſuality, laſciviouſneſs, wantonneſs, or uncleanneſs, which is contained under theſe four words, *Rom.* 1. 24.

1. πορνεία, which in a married perſon is whoredom or adultery: and under it may be reduced,

1. Inceſt, which is committed with one allyed in the degrees prohibited.

2. Concubinage, which Northward they call a Ligbie.

3. Polygamy, or the taking and keeping of two or more wives.

2. πονηρία, Villainy: under which are contained,

1. Beſtiality, *Levit.* 18 23.

2. Sodomy, *Levit.* 18. 22. *Rom.* 1. 26. *Gen.* 19.

3. πλεονεξία, An immoderate deſire: and under this are,

a Deut. 23. 17. Jer. 5. 7. 1. *a* Harlotry, when committed with a common ſtrumpet.

b Eph. 5. 3. Ezek. 18. 6. Eph. 4. 19. Gal. 5. 19. Gal. 5. 9. 2. *b* Fornication, when with a maid not common.

3. Immoderate uſe of the marriage bed, *Heb.* 13. 4.

4. κακία, Naughtineſs, laſciviouſneſs, wantonneſs; to which may be reduced this fifth following:

1. All

1. All that feeds this ſin, or are incentives to it; as

1. *a* Luxurious Diet, inflaming wines, *&c. Iſa.* 5. 11.

2. *b* An idle life.

3. Moroſe thoughts that dwell on the fancy with delight, *Mat.* 15. 19.

2. *c* All outward provocations to it, which are the ſnares of luſt: as laſcivious dreſſings.

1. *d* Embroydered hair.

2. Painting the face, 3 *Reg.* 9. 30.

3. *e* Strange apparel.

4. Wanton geſtures, dalliances.

5. *f* Corrupt Company.

6. Laſcivious books.

7. *g* Wanton pictures, tales, ſtories, ſongs.

8. Immodeſt kiſſes, *&c.*

3. The ſigns of it.

1. *h* In the eye wanton glances. Eyes full of adultery.

2. *i* In the ſpeech, σαπροὶ λόγοι, ſmutty words.

4. *k* In a word, all deſires of wantonneſs conſented to, though they break not into act.

a 1 Pet. 4. 3. Rom. 13. 13. 1 Cor. 5. 11.
b Ezek. 16. 49. Rom. 13. 14. Job 20. 11, 12. 13.
c Iſa. 3. 16. *ad* 23.
d 1 Tim. 2. 9.
e Prov. 7. 9. *ad* 27. Mark 6. 22.
f 1 Cor. 5. 11. 1 Cor. 15. 33.
g Prov. 6. 27. Iſa. 3. 16.
h 2 Pet. 2. 14. Gen. 38. 7.
i Epheſ. 4. 29. Col. 3. 8.
k Jam. 1. 13, 14.

Thoſe who kept their bodies chaſt, or uſe the means to chaſtity, are thoſe who keep;

Thoſe who pollute, or give way to any temptation that may pollute, are the men that break this Commandment.

The Eighth Commandment.

Thou ſhalt not ſteal.

Man may have a juſt Title to ſomewhat, which he may call his own, whether his title ariſeth by juſt acquiſition, inheritance, by gift or donation, or by contract. And it is the pur-

poſe of God here to ſecure *Suum cuique*, every man in his eſtate, ſetting a hedge and a fence about his goods by an eternal law of commutative Juſtice, that no man dare to break over, or ruſh upon, what is his, without an apparent injury, and an affront done to God.

This being the end:

1. *Here is Commanded.*

a 1 Tim. 6. 7, 8. 1. *a* That every man be content with his eſtate: and to have moderate deſires.

b Phil. 2. 4. 1 Reg. 21. 6. 2. *b* To preſerve our neighbours goods, and to ſuffer every man to enjoy his own quietly,

c Rom. 9. 8. 1 Theſ. 4. 6. and fairly.

Deut. 25. 13. 3. *c* To give and pay every man his due: and injure no man.

d Jo. 6. 12. Prov. 27. 23. Phil. 4. 12. 4. *d* To uſe juſtice in all our dealings, contracts, bargains.

5. To be frugal, and not to ſpend above our eſtates, *Luke* 15. 13.

e Mat. 6. 11. 1 Tim. 5. 8, 16. 6. *e* To uſe honeſt means to get a livelihood, *viz.* prayer and labour.

f Luke. 6. 35. 7. *f* To uſe our goods to benefit others juſtly, liberally, chearfully, *Heb.* 13. 16.

g Exod. 12. 6, 7. 8. *g* That we reſtore what is unjuſtly gotten or detained, *Luke* 19. 8.

2. *Here is forbidden,*

a Rom. 1. 29. 1. *a* Unjuſtice, violence, oppreſſion.

b 1 Theſ. 4. 6. Epheſ. 5. 5. 2. *b* Covetouſneſs, and hoarding up all that comes in, 1 *Tim.* 6. 9. 2 *Pet.* 2. 14.

c Eccl. 4. 8. 3. *c* Tenacity, or the niggards hand.

d 1 Cor. 6. 1. 4. *d* Contentiouſneſs, and vexatious Lawſuits.

e Mat. 6. 25. 5. *e* Immoderate care and ſollicitude.

6. *f* Deceit,

6. *f* Deceit, fraud, circumvention in bar-*f* 1 Theſ. 4. 6.
gaining, contracts, buying, ſelling.

7. *g* Picking and ſtealing: or ſecret pur-*g* Epheſ. 4. 28.
loynings, 1 *Pet.* 4. 15.

8. *h* Open robbery, violence, plundring and *h* 1 Cor. 6. 10.
rapacity.

9. *i* Falſe weights and meaſures. *i* Deut. 25. 13.

10. *k* Sacriledge: To detain Tythes, Tri- Amos 8. 4.
bute, Cuſtom, *Luke* 20. 25. *Matt.* 22. 8. *k* Rom. 2. 27. Acts 5. 3.

11. *l* To borrow and not to pay again when *l* Pſal. 37. 21.
they are able.

12. *m* To detain hirelings wages: cheat *m* Jam. 5. 4.
orphans and widows. Jer. 7. 6.

13. *n* To embezel other mens eſtates, and *n* Lev. 6. 2, 3.
fail a truſt.

14. *o* To receive bribes, and to ſet juſtice *o* Iſa. 11. 23.
to ſale.

15. *p* To break their promiſe, and refuſe *p* Pſal. 15. 4.
to ſtand to their bargain. 1 Pet. 2. 1.

16. To embaſe and adulterate Coin, and
paſs it for good and perfect.

17. *q* Prodigality, to waſt their own eſtate. *q* Luke 15. 13.

18. They, who make not reſtitution, of- Levit. 6. 4, 5.
fend. Exod. 22. 16, 17.

19. *r* To live an idle life, and not to uſe *r* 2 Theſ. 3. 11.
honeſt labour to live.

The Ninth Commandment.

Thou ſhalt not bear falſe witneſs againſt thy Neighbour.

The ſcope and intent of the Law-giver is, that as God is a God of truth, ſo thoſe who honour him, labour to preſerve truth among men, and hate the contrary, which is all falſhood and lying; ſince by a falſe teſtimony the credit, reputation, and good name of our neigh-

bour, that I say nothing of his goods and life, are much impaired and wronged.

This sometimes is called in question in judgment, sometimes again it may be hazarded in private commerces among men: and therefore God here gives an order for the tongue, that whensoever, or whatsoever there be an occasion to speak of him, we cast off lying, and speak every man the truth of, and to his Neighbour. Our words then must be,

e Ephes. 4. 2. 5.
Psal. 15. 2.
b Rom. 1. 30.
Levit. 19. 16.
1 Tim. 5. 13.
Acts. 23. 7.
Jo. 18. 36.
c Acts 5. 42.
Luc. 22. 57.
d Rom. 12. 9.
1 Pet. 2. 1.
2 Cor. 12. 20.
Acts 12. 22.
1 Thes. 2. 5.
e Ephes. 4. 29.
2 Sam. 16. 3.
f Prov. 17. 27, 28.
Jam. 3. 6.
Eccles. 10. 12, 13, 14.
g Gal. 2. 4. *ad* 14.
Ruth. 2. 4.
b Ephes. 5. 4.
1 Sam. 25.
2 Sam. 16. 5.
Gen. 21. 9.

1. *a* True: to which is opposed *b* { Lying, and slander, Calumny, Detraction, Vanity, tale-bearing.
2. *c* Free: to which is opposed { Indiscreet professing of truth, and cowardly fear.
3. *d* Simple: to which is opposed { Guile and whispering, Dissimulation, Flattery.
4. *e* Profitable: to which is opposed { Unprofitable / Hurtful, rotten } speech.
5. *f* Few: to which is opposed { Immoderate prating, Futility, unseasonable suppressing the truth.
6. *g* Courteous: to which is opposed { Scurrility, Railing, Scoffing.
7. *b* Affable: to which is opposed { Morosity, churlish words.

1. The Virtues here commanded, are, Truth, Freedom, Simplicity, *&c.*
2. The opposite Vices forbidden, *viz.* Lying, Slandering, *&c.*

1. *They then keep this Commandment,*

a Prov. 10. 12.
1. *a* That preserve the good name of their neighbour.

2. *b* That

2. *b* That truly, and freely, and ſimply give a teſtimony to Truth, eſpecially being called to it by lawful Authority. *b* Matth. 1. 19. Acts 4. 20. Acts 5. 29, 30.

3. *c* That uſe few, courteous, profitable, and affable words. *c* Jam. 1. 19. 1 Pet. 3. 8.

4. *d* That ſpeak well and charitably of their neighbours. Eph. 4. 29. *d* 1 Cor. 13. 5, 7.

2. *They offend againſt this Commandment,*

1. *a* They that bring in, and they that are falſe witneſſes againſt any man. *a* Mat. 26. 60.

2. *b* They that accuſe their neighbour unjuſtly, and raiſe falſe tales, and they who report and ſcatter them. *b* 1 Reg. 21. 1. Levit. 19. 19. Tit. 2. 3.

3. *c* They that openly ſlander, detract, ſcoff, or rail at their brother, or uncharitably cenſure him, and backbite him. *c* Luc. 11. 15. Acts 2. 13. Matth. 7. 1. Rom. 2. 1.

4. *d* They who are ſuſpicious, raiſe jealouſies, and are buſie-bodies in other mens matters. *d* 2 Sam. 16. 3. 1 Pet. 4. 15.

5. *e* They who flatter and diſſemble with a double tongue. *e* Prov. 26. 18. 5. *ad* 26.

6. They who are whiſperers, *Rom.* 1. 29.

7. *f* They who uſe churliſh words, and are vain boaſters, 2 *Pet.* 2. 18. *f* 1 Sam. 25. 3, 10.

8. *g* They who give malitious falſe Teſtimonies in publick or private, *Exod.* 23. 1. *g* Rom. 13. 13. Pſal. 58. 1, 2, 3.

9. *h* They who conceal the Truth to the prejudice of another, being required by juſtice and charity to give Teſtimony to it. *h* Prov. 24. 11. Levit. 5. 1.

10. *i* Judges that give falſe Sentences. *i* Pſal. 82. 4.

11. *k* Advocates and Lawyers that wittingly plead bad cauſes, 2 *Chron.* 19. 2. 1 Reg. 21. 12, 13. *k* Exod. 23. 2.

12. *l* Regiſters or Notaries that make falſe Acts. *l* Iſa. 10. 1. Jer. 32. 13, 14.

13. *m* All that equivocate or lye, *Exod.* 23. 7. Col. 3. 9. *m* 1 Tim. 4. 2.

The Tenth Commandment.

Thou ſhalt not covet thy neighbours houſe, thou ſhalt not covet thy neighbours wife, nor his man-ſervant, nor his maid-ſervant, nor his oxe, nor his aſs, nor any thing that is his.

This Commandment cuts to the quick; and the Scope of it is to extirpate the very root, and deſtroy the ſeed of all injuſtice and uncharitableneſs from the earth.

It ſhews that God looks farther than man, and that his Law is more perfect and exact, than all the Laws of men: For, whereas the Laws of men can only reſtrain the outward
a Rom. 13. 4. Heb. 10. 16. *a* act, bind the hands, and ſtop the mouth: and, in caſe they prove unruly, puniſh the Malefactor: Gods Law takes hold on the firſt and
b Rom. 7. 14. Mark 12. 30. Jo. 4. 23. inmoſt thoughts, intentions, and *b* motions to evil, and in caſe they be entertained, will call man to the bar for them.

I little doubt, but what is here forbidden, was alſo prohibited in the former Commandments; for in them all intentions to evil are reſtrained. But yet with this difference; in them it was by reduction and implication: in this it is plainly, and by explication: in them ſomewhat darkly; in this clearly, evidently, expreſly.

And ſuch an Expreſs and Command was neceſſary. For ſuch is the decitfulneſs of mans heart, that he is apt to flatter himſelf, and to conceive, that when he hath forborn the outward Act, he hath done Gods will. This is apparent in the young *Phariſee*, who, becauſe he had lived ἀμέμπτως, a blameleſs and good moral

ral life; and outwardly obſerved *Moſes* law, profeſſed openly, All theſe have I obſerved from my youth. And again it is more evident in the old *Phariſees*, that confined the duties to the external act. So that it was neceſſary for our Saviour to teach theſe *Rabbies*, that *Moſes* meant ſomewhat beyond what the bare words ſounded, *Mat.* 5. *You have heard that it was ſaid by them of old, Thou ſhalt not kill, Thou ſhalt not commit adultery*; *But I ſay*, Cauſeleſs anger, deſire of revenge, luſt after a woman, is a breach of the Law. Luc. 18. 21.

Thus much a man being over-indulgent to himſelf, would never have thought of; and therefore God by an expreſs and peremptory Law hath commanded, *Non concupiſces, Thou ſhalt not covet.* And the examination of our ways by this, will conclude the moſt ſtrict liver and Phariſee under ſin, and make him cry out with S. *Paul, O miſerable man that I am! who ſhall deliver me from this body of death?* Rom. 7. 24.

Concupiſcence is that which is here prohibited, not ſimply all, but that which is evil; For our deſires are of two kinds, good and evil. Rom. 7. 20.

1. There is a good deſire of ſuperiority, 1 *Tim.* 3. 3. A good deſire of puniſhment upon a malefactor, *Dent.* 13. 8, 9. A lawful deſire of a woman, meat, and drink. *a* A lawful deſire of goods and riches; A good deſire that truth ſhould flouriſh, and a good luſt of the *ſpirit* againſt the *fleſh*, Gal. 5. 17.

a Gen. 24. 3. Jo. 4. 6. Prov. 30. 8. Jo. 17. 17.

So long as the deſire is regulated and kept in by the Law of God, it is good and neceſſary, and God hath left it impreſſed in the ſoul, as the incentive to all duties, both Religious, Natural, and Moral.

2. But,

2. But besides this good desire, there is a bad, which is called *the old man*, Eph. 4. 22. *Sin that dwells in us*, Rom. 7. 5. *The sting of death*, 1 Cor. 15. 56. *The thorn in the flesh*, 2 Cor. 12. *The concupiscence of men*, 1 Pet. 4. 7. Which is a foolish, hurtful desire retain'd in the sensual part of the *b* soul, which is so far from being a help to the understanding and will as it ought, that it darkens and seduceth it.

b 1 Pet. 2. 11. Acts 7. 51.

And hence it comes to pass, that an object of profit or pleasure being proposed, it is first delighted with it, then it stays and dwells on that delight, after it consents, to receive it, or at least doth not resist or reject it, rather sets the thoughts to compass it, or at last yields to act it.

By this gradation, sin from the conception is brought to the birth: which progress S. *James cap.* 1. *ver.* 14, 15. hath thus excellently expressed, *Every man is tempted, when he is drawn away by his own lust, and enticed.* Then when lust hath conceived, it brings forth sin; and sin, when it is finished, brings forth death.

Evident here it is, that Lust in the heart of man, is as it were the *Matrix*, in which sin first receives the conception, articulation, life, motion, and growth, till it come to the Birth: and the Midwives, as I may so say, to bring it forth, are *the lusts of the flesh, the pride of life, and the lust of the eyes*, that is profit: Which last is especially forbidden in this Commandment. And two Objects are here named.

1 Joh. 2. 16.

1. Our neighbours goods, His *house*, his *servants*, his *cattel*.

2. Our neighbours wife, *Thou shalt not covet*, &c.

Because men commonly lust after these,

1. By

1. By wanton fleſhly deſires, they luſt after their neighbours wife.
2. By covetouſneſs, they luſt after their neighbours goods, his houſe, his man-ſervant, his maid-ſervant, his oxe, his aſs.

And yet theſe are not all the irregular luſts, by which a man is tempted, and drawn away, and enticed. There is,

1. *a* A luſting after our neighbours dignity, honour, place, through pride and ambition. This is pride of life in S. *John*. *a* Hab. 2. 9. Judg. 9. 7, 15, 21.
2. *b* A luſting after our neighbours blood, and life, out of envy, hatred, malice, revenge. Theſe are luſts of the fleſh. *b* 1 Sam. 18. 5, *ad* 21.
3. *c* A luſt to take away our neighbours good name and reputation; ariſing out of the ſame, or other vicious cauſes. *c* 1 Reg. 18. 17. Mat. 9. 3, 4, *&c.*

That therefore no man ſhould conceive that his covetous and *wanton luſts* were alone reſtrained, and not his proud, and ambitious, revengeful, malitious, and envious alſo; that no man dream of a liberty in any; it hath pleaſed the Law-giver here to give a καθάρσιον, a Purge to all, and to ſet a Bar to all, by this general Prohibition, Tertul. *de pallio.*

Thou ſhalt not covet his oxe, nor his aſs; nor any thing that is his.

His honour is his, his life is his, his good name is his, as well as his wife, his man-ſervant, his maid-ſervant, his oxe, or his aſs; and therefore we may no more covet to take from him the one, than the other: what is his, he muſt quietly and peaceably enjoy.

1. *In*

1. *In this Precept is commanded,*

a Phil. 4. 11, 12. 1. *a* That we be content with our own, and the portion that God gives us.

b Iſa. 5. 8. 2. *b* Not to be covetous of what is another mans.

c Eph. 4. 28. 3. *c* That we labour in that Vocation to which God hath called us, honeſtly.

d Acts 20. 33, 34. Gal. 5. 24. 4. *d* That the commencement of any motion to deſire what is anothers, is to be disbanded inſtantly, and not ſuffered to ſtay in the appetite in any degree of moroſe delectation.

e Acts. 5. 4. 5. *e* That thoſe things be our neighbours which God hath given him.

f Hab. 2. 5, 6. 6. *f* That by this gift every man hath a property, and diſtinct right, in that he poſſeſſeth, and therefore no man may deſire to invade or diſpoſſeſs him.

g Eph. 6. 12. Rom. 8. 3. Gal. 5. 24. 7. *g* That we fight againſt fleſhly luſts, and labour to mortifie, crucifie, and ſubdue them.

1 Cor. 9. 27. *b* Prov. 1. 10. *ad* 20. 8. *h* That we ſtop ſin in the beginning, and reſt not till extinguiſhed.

2. *Offenders againſt this Command are,*

a Mat. 20. 15. 1. *a* They who envy other mens wealth and proſperity.

b 1 Reg. 21. 4. 2. *b* They which deſire paſſionately to poſſeſs what is another mans.

c Micah 2. 1, 2. 3. *c* They who with greedineſs purſue riches, honours, pleaſures.

d Mat. 24. *ad* 46. 4. *d* They who are over-ſollicitous, careful, vexed, diſtracted, diſquieted about the purchaſe of worldly things.

e Prov. 30. 14, 15. 5. *e* They who have ſufficient, ſtill deſire more.

6. *f* They

6. *f* They who are idle, and labour not in an honeſt way to get their living. *f* 1 Theſ. 3. 11. Gen. 47. 3.

7. *g* They who ſtifle not ſin in the conception and birth; or, being brought forth, do not mortifie and crucifie it. Rom. 7. 13. *ad* 25. *g* Rom. 8. 5, *ad* 13.

Many other offences there are againſt Gods Law, but they may, either by theſe general rules, be diſcovered; or elſe by the particulars, known: there being very few which will not with eaſe be reduced to one or other of thoſe heads above mentioned. Some of theſe are here twice ſet down, and under divers Commandments, becauſe Divines ſometimes reduce them to one Commandment, and ſometimes to another.

Queſt. *Whether is a man able of himſelf to do theſe duties to God and man?*

Anſw. No. For, my good child, know this, that thou art not able to do theſe things of thy ſelf, nor to walk in the Commandments of God, and to ſerve him, without his ſpecial Grace.

Here I thought good to inſert this diſcourſe about the ability of man to keep Gods Law.

When the young man came to our Saviour to ask him the way to Heaven, the anſwer which Chriſt returned was, *If thou wilt enter into life, keep the Commandments*: and no queſtion, were a man able to keep the way without erring, or ſtand upright in the way without ſlipping or falling, this very way would bring a man ſafe to life. For it was not ſaid in vain, *a He that does theſe things ſhall live in them.* Mat. 19. 17. a Ezek. 20. 13.

b A hard, narrow, and ſtraight way indeed it is, yet it would be conſidered, whether out of wilfulneſs we do not deſert it; and, under pretence of difficulty and diſſability, take liberty to ſatisfie our own luſts and affections, b Mat. 7. 13, 14.

and

and to break aſunder thoſe bonds, and caſt away thoſe cords, by which the very light of reaſon (which is a ray of the Divine Image, ſhining yet in your ſouls) would faſten and oblige us.

To open this Point fully: Man muſt be conſidered either as a meer natural man, or as ſupported by ſpecial Grace.

1. Let man be conſidered in the ſtate of nature only; though he cannot ſhake off ſin, that hangs ſo faſt on, nor repreſs the dominion of it univerſally; yet he may forbear many evil outward actions in particular, to which he returns *like a dog to his vomit*, in which he wallows *as a ſwine in the mire*. For though imbred concupiſcence doth tempt and incline, yet it doth not confine and determine any man to this or that ſin in particular; as to act this murder, this adultery, that theft, that ſlander, *&c.*

2 Pet. 2. 22.

The firſt Reaſon.

And this is manifeſt, becauſe reaſon in man is *Natural Grace*; it being a gracious part in God, to make man a reaſonable creature: and this light of reaſon ſhews, that there is ſomewhat, of its own nature, virtuous and juſt, which is to be proſecuted; ſomewhat vicious and unjuſt, which is to be avoided, though there never had been any poſitive Law to command the one, or to reſtrain the other. Were right reaſon then heard to ſpeak, the outward acts of Gods Commands would not eaſily be diſobeyed.

Rom. 2. 14, 15.

Examine but every Precept apart, and the reaſon of the obſervance will appear ſo equal, that it will be no hard matter to judge by what irrational perſwaſions a man is drawn away from his own power and abilities, as if he were unwilling to uſe it againſt his pleaſing deſires.

1. By

1. By the very firſt Commandment he is enjoyned to ſubject himſelf to Almighty God as a Superiour Power, to ſerve him as his Lord, to adore him as his Maker, to love and honour him as his Father. There is nothing but corrupt reaſon that can entice him to the breach of this Command. For let him deliberate with that natural underſtanding with which God hath endued him, and reaſon will dictate thus much, That it is both juſt, ſafe, and beneficial, that man, being Gods Subject, ſervant, child, creature, do render unto his Supreme Lord, Maſter, Father, Creator; fidelity, ſervice, fear, reverence, love, honour.

2. From this ſtep to the next of Gods Laws. Thou ſhalt not make to thy ſelf any graven image, Thou ſhalt not bow down to it, and worſhip it. What difficulty, what impoſſibility is there in this, that it may not be kept? For what man, endowed only with the light of reaſon, and is not forſaken of God, will proſtrate himſelf before, and call upon a blind, deaf, dumb, dead ſtock, far more worthleſs than the meaneſt creatures? who can imagine to repreſent an infinite eſſence, and a ſpirit, by finite and materal lines; which is ſo far, not only againſt reaſon, but even common ſenſe, that *David* made it a *Quære*, whether the Idolater or the Block, to which he boweth, were more ſenſeleſs, *Pſal.* 135. 18.

3. But ſure I am, the raſh and fooliſh breach of the third Command, admits no excuſe for it, but Cuſtom, which aggravates all other ſins. Pleaſure it hath none to ſpeak for it, profit ordinarily it brings none, which are the two great inchanters of mortal men, and advocates for other tranſgreſſions. Theft gives ſatisfaction to our needs. Adultery to our luſt. Oppreſſion

pression to our ambitious, covetous heart. But this contempt and abuse of Gods name, satisfies no sense, advanceth not the estate. Advise then with reason, and she will tell you, that there is no reason to be given, why any man should take Gods name in vain, except he desires to dwell with everlasting burnings.

4. No nor any reason for the breach of the next: very much for the observation of it. For, what burden, what pain, what inconveniencies are there in this, to set apart a day to the service of God, and rest from our ordinary labours? rather what great ease, what equity? God bestows upon us six days, 'tis but reason then the seventh be his, and that it be a resting day, a holy day, a day of rest, for the content of the servant, and the comfort of the master: a day of holiness, in which both master and servant may tender their devotions, and express their thanks to their good Lord.

Were these Dictates of nature well learned, and weighed, all the pretended difficulties of the first Table would vanish; and easie it would be to perswade obedience to these wholsome Laws. And the self-same light of nature, that perswades to piety, would perswade to justice and charity also.

1. For, do not children receive from their parents their natural life, livelihood, education? Have they not begotten us, born us, cherished us in our weak and helpless infancy, and bestowed upon us the harvest of their labours, cares, sorrows? Were this well thought on, it could never be held a burden, that we return unto them due respect, honour, love for love; since natural reason and affection inclines men to be grateful towards great benefactors.

2. To

2. To proceed; remove thoſe following Laws, and whoſe life, whoſe wife, whoſe goods, whoſe good name can be freed from invaſion? He that will not kill, may have a deſign to do it; and he that will not defile his neighbours wife, yet may have a luſtful eye: Now all theſe injuries and deſires, God hath ſtav'd off, with his own Dictate and maxim of nature, *Quod tibi fieri non vis, alteri ne feceris.* Kill not, do not covet to kill. Pollute not, do not covet to pollute. Steal not, do not deſire to ſteal. Belye not, do not deſire to be-lye another; becauſe, thou thy ſelf art offended, if another do or covet to do, in any of theſe, the leaſt wrong unto thee.

The ſum of all this is, that the Commands of the Decalogue are highly Conſonant to the rule of Reaſon, and for the outward acts, and groſs breaches thereof, they may be forborn by any man, who will hearken to what his reaſon will teach him.

The ſecond Reaſon.

This is manifeſt alſo, in that the lewdeſt man attempts not malitious wickedneſs without ſome precedent deliberation. A debate there is betwixt reaſon and paſſion, pleaſure, profit, and the ſoul, before the conſent is gotten; and reaſon being over-born by ſelf-love, yields againſt the evidence of conſcience. *Video meliora, proboque; Deteriora ſequor*, and then follows a free election and contrivance by what means the plot may be brought to paſs. And yet when it comes to the birth, and is ready to be delivered, the moſt wicked man will hold in, and reſtrain himſelf, put caſe the eye of ſome honeſt *Cato*, the reverence of ſome man he honours, ſome preſent fear of danger doth over-awe him. Why is it elſe, that

ſin is delay'd, ſought to be put off to darkneſs, to corners, and to be acted in another place and time? This clearly ſhews, that it is more poſſible for a natural man to keep the outward act of Gods commands, than he uſually doth.

The third Reaſon.

Laſtly, this is evident even by the Laws of men, who have ſet penalties upon thoſe who break the Moral Law. Now it were unreaſonable for a Prince to lay a puniſhment on that crime which is unavoidable. Theſe very penalties then ſufficiently demonſtrate, even in the judgment of men, Notorious Crimes (ſuch as are murders, adulteries, thefts, perjuries, *&c.*) might be avoided by meer natural men, were but the Law of Reaſon heard to ſpeak.

Thus it is with nature in thoſe actions which are manifeſtly ill; as for thoſe which are good, a poſſibility there is, even of a meer natural man, to perform many a moral act, which for the ſubſtance of the work is ſimply good, and yet is omitted. Evident it is, that he, who is ψυχικὸς, carnal, may give a cup of cold water to one that belongs to Chriſt, he may caſt two mites into Gods Treaſury, he may give meat to the hungry, and drink to the thirſty; or, he may if he pleaſe, omit it, or deny it. Which becauſe he could do, and did not, he is juſtly condemned, *Mat.* 25. 42.

But what then! What? Are the Commandments of God to be kept by a meer natural man? I ſay it not. Thus much only; that many outward ſcandalous acts may be reſtrained, and forborn: many good actions that are omitted, done by obſervation of the rules of nature. Men, conſidered as men, may be far better morally, than they are: leſs ſinful, more charitable, more juſt; though in the inward part

part and actions of obedience, they will come far ſhort.

And this I take to be the meaning of the Ancients, *Chryſ. Baſil, Auguſt. Hieron. Concil. Arauſ. c.* 25. who with one mouth affirm, *Deus non mandat impoſſibilia*, God commands no impoſſible things: and S. *Auguſtine*'s reaſon is, *quia juſtus eſt*, becauſe he is a juſt God. He doth not as *Pharaoh*, require the tale of brick, where he denies the ſtraw.

Chryſ. *de pœn. hom.* 8. Baſil. *in* Pſal. 18. Aug. *de Temp. ſer.* 61. *ver.* 191. *Idem de Natura & Gratia, c.* 3. *& de* 69. *Idem in Pſal.* 56. Hieron *exp. Symb. ad Damaſum.*

2. *Not without his ſpecial Grace.*

You have ſeen how far the Commandments are poſſible, and may be kept by a meer moral or natural man. But beſides theſe outward acts, there be many inward, and from both theſe there iſſue many other duties, which for many cauſes may be defective, yea, and will be defective ſo long as we carry about us this body of ſin. There is one perfection of this life, another of the life to come. Now the Law of God expects from us in this life, not abſolute perfection, but ſuch a perfection as is to be had in this life, which the ſchool calls *perfectio viatorum*, the perfection of way-faring men, and define it thus; When the will of man habitually entertains nothing that is contrary to the love of God.

Thom. 2. 2, 4. 44. *art.* 4. *ad ſecundam.*

To arrive to this pitch, the power of nature is too weak, it muſt be attained by the grace, or (as our Catechiſm hath taught us) by the *ſpecial grace of God*: for it is peculiar to thoſe who are born again, ſanctified by the ſpirit of God, cleanſed by Chriſts blood, engraffed and made partakers of the Divine Nature. *Without me*, ſaith our Saviour, *you can do nothing*, Joh. 15. 4, 5.

But with him, that is, Chriſt, they may do much; they may go far, they may walk uprightly and ſincerely in this way. Poor and infirm people, that conceive the contrary, have not yielded themſelves to be governed by the Spirit of Chriſt. Would they but make a tryal, they ſhould find that true, which S. *Paul* confeſſed by experience in himſelf: He com-
2 Cor. 12. 8, 9. plained of the *thorn in the fleſh*, but after he had received *ſufficient grace*, he confeſſeth that
Phil. 4. 13. Chriſts *yoke was eaſie, and his burden light*; that no command was grievous to him. *I can do all things through Chriſt that ſtrengtheneth me.* And *David*, that was troubled at his ſlips and falls,
Pſal. 119. 32. yet when God had once ſet his heart at liberty by this ſpiritual unction, could run the way of Gods Commandments: not walk ſoftly, but run over them with great haſte and pleaſure.

Even as a Cart-wheel, that creaks, and complains all the way it goes, under the ſmalleſt burden, while it remains dry; but, having ſome ſmall quantity of oyl put to it, runs on merrily, and without any noiſe: So alſo he that groans under the burden of Gods Law, and complains of the weight, of the uneaſineſs, of the difficulty of it, being ſuppled with this holy oyl, runs on with comfort, and murmurs not.

This grace of God in this life, never raiſeth
Gal. 6. 15. the man to perfect, exact, and unſinning obedience; but it makes him a *new creature*, creates in him a ſincere obedience to the whole Goſpel, it ſhuts the door againſt all temptations and ſecurity, ſloth, preſumption, hypocriſie, partial obedience, and habitual progreſſes in ſin; it teacheth and enables us to mortifie, crucifie, and ſhake off the fruits of the fleſh; and upon our fallings, it quickens us to bewail and lament our frailties and infirmities; for

Chriſts

Chriſts ſake, of our heavenly Father to beg a pardon, and ever after to reform and amend what is amiſs.

In this ſenſe a regenerate man, aſſiſted, or rather informed by the *ſpecial grace of God*, may, nay muſt walk in the Commandments of God, and ſerve him; This is the condition of the ſecond Covenant; and Gods grace, ſhed in a good mans heart, inables to perform it: which obedience, when it is truly and faithfully done though mixed with much weakneſs and imperfection, and many ſins, (ſo that they be not leavened with wilfulneſs and impenitence) God hath promiſed to accept and crown. Luk. 1.74,75.

For, for our comfort, the Law is now in the hand of a Mediator; and, having the whole in his own hand, he could make what order for it he pleaſed. Among others, that was one, that if there be in a man a ready will, a man ſhall be accepted according to that he hath, and not according to that he hath not. How kindly did he accept the poor widows two mites? How candidly did he take *Maries* box of ſpikenard, becauſe that little they did, was all they could do? Heb. 9. 15. 2 *Cor.* 8. 12. Luk. 21,2,3,4. Mat. 26. 13.

This Mediator is the man Chriſt Jeſus, and he well remembers of what mould we are made, and therefore being a compaſſionate High-Prieſt, he will take all well that is done with an honeſt and good heart, and intercede for the imperfections. Had there been a bruiſe in the reed, *Moſes* would have broke it quite; no more than an Ember in the flax, the ſevere Law-giver would quench that. But he who hath undertaken to be our Mediator, will not deal ſo with us: mediate he will, and ſtrengthen the bruiſe; plead for he will, and blow up, not blow out this little ember. His hand 1 Tim. 2. 5. Heb. 9. 11,20. Heb. 7. 25.

will not break the one, nor his foot tread on the other. Bleſſed be God, this is the help, Mat. 12. 20. thoſe, who are *born of the Spirit*, are like to have from the bowels of a Mediator.

Now look upon him as a Judge, and then there is great comfort likewiſe. For howſoever thoſe who are none of Chriſts ſhall appear and anſwer at the great Tribunal of Juſtice; yet all they that belong to him ſhall take their tryal at the Bar of Mercy.

Into this Court he is pleaſed to remove, where exalting, or rather ſuper-exalting his Throne of Grace, all his are to anſwer to theſe Articles.

1. Whether they have hearkened to grace, and have had a care, a reſpect, an eye, a love to Gods Commandments?

2. Whether their hearts were troubled, that their care was not ſuch as it ought, nor their obedience equal and correſpondent to their love and deſires?

3. Whether they have not grieved, quenched, done deſpite to the Spirit of Grace?

4. Laſtly, Whether they have daily prayed for increaſe of grace, whether daily for remiſſions of ſins, which was alſo one of the Commands of this Mediator, *Dimitte nobis debita noſtra*, Forgive us our ſins, and lead us not into temptation? And if we can anſwer with a good conſcience to theſe interrogatories, our deſires and endeavours will paſs for real performances, our ſorrow for not keeping will be accepted; and our asking of pardon, procure and obtain mercy.

Queſt. *How is this ſpecial grace and help to be attained?*

Anſw. By prayer; for, *Cœli clavis Oratio.* Prayer is the key that opens the gate of Heaven,

ven, and moves God to beſtow a bleſſing: whence it was, and is good counſel, *Aſcendat oratio, ut deſcendat gratia,* Let prayer aſcend, that grace may deſcend: And thus much this Catechiſm intimates, warning us at all times to call for this *ſpecial grace, by diligent prayer.*

Queſt. *Is there any rule and form of prayer preſcribed?*

Anſw. Yes, The Lords Pray. *When ye pray, ſay, Our father which art in heaven,* Luk. 11. Which Command no man can with a good Conſcience obey, that holds all ſet-forms neceſſary to be caſt out of the Church. A prayer it is, full and comprehenſive of all we can ſue for; enlarge our ſelves we may, but more we cannot ask than is comprehended in it. In this, we have not only Chriſts name to countenance our ſuits, but words put into our mouths by Chriſt to ſue in.

Amica & familiaris oratio eſt Deum de ſuo genere, ad aures ejus aſcendere Chriſti orationem. Agnoſcat pater filii ſui verba, quum precem facimus; qui habitat intus in pectore, ipſe ſit it voce; & cum ipſum habeamus apud Patrem advocatum pro peccatis noſtris, quando peccatores pro delictis noſtris petimus Advocati noſtri verba promamus. Cyp. *de orat. Dominicâ.*

That is: It is a grateful, friendly, and familiar prayer to intreat God by that Petition he framed; the prayer that Chriſt taught, aſcending to his ears. Let the Father acknowledge the words of his own Son, when we pray; Let him who dwells in the heart be in the voice; and ſince we have him an Advocate with the Father for our ſins, when we poor ſinners ask pardon for our offences, let us produce and ſend up the words of our Advocate.

In orat. Dom. This by *Tertullian* is called *Legitima oratio*, The lawful prayer. And the Ancients began their Liturgy with it, *Et hac præmissa legitima oratione, jus est accidentium desideriorum*, this lawful prayer being premised, a right there was of succeeding petitions.

Quest. *Let me hear therefore if thou canst say the Lords prayer?*

Answ. Our Father which art in Heaven, *&c.*

Quest. *What desirest thou of God in this prayer?*

Answ. The answer in the Catechism, is in one continued tenour of words, which I digest into this form.

1. The sum of the Preface. *I desire my Lord God our heavenly Father, who is the giver of all goodness.*

2. The sum of the two first Petitions. *To send his grace unto me and all people, that we may worship him and serve him.*

3. The sum of the third Petition. *That we may obey him as we ought to do.*

4. The sum of the fourth Petition. *And I pray God, that he will send us all things needful for our bodies and souls.*

5. The sum of the fifth Petition. *And that he will be merciful unto us, and forgive us our sins.*

6. The sum of the sixth Petition. *And that it will please him to save and defend us in all dangers, bodily, and ghostly, and that he will keep us from all sin and wickedness, and from our ghostly enemy, and from everlasting death.*

7. The sum of the Close is this. *And this I trust he will do of his mercy and goodness,*

neſs, through our Lord Jeſus Chriſt, and therefore I ſay. Amen. *So be it.*

Thus far the Catechiſm, To which I ſhall make bold to add a few brief Notes, for further Explication.

THE

THE EXPOSITION OF THE THIRD PART OF THE CATECHISM, BEING THE LORDS PRAYER.

THis Prayer excels all other, not only for the Author, but alſo becauſe in ſo ſhort a compaſs of words, it comprehends a whole Sea of matter. *Compendiis paucorum verborum quot attinguntur? edicta Prophetarum, Evangeliorum, Apoſtolorum, Sermones Domini, parabole, exempla, præcepta.* Tertul. *de orat. Dom.* c. p. 9. It is the Breviary or Epitome of the whole Book of God. For in this Epitome of words, the ſubſtance of the Law and Goſpel is delivered; our love, with the expreſſions of our duties intimated; good things for our ſelves and our brother deſired.

1. Honour exhibited, when we call him Father. 2. Faith in the invocation of his Name. 3. A tender of our obedience in his will. 4. A commemoration of our hope, in his Kingdom. 5. A petition of life, in bread. 6. Confeſſion

6. Confeſſion of ſin, in our begging of remiſſion. 7. Our care to avoid temptations, in our requeſt for defence and tutelage.

That I may ſay the ſame over again a little more plainly, obſerve, I pray, how the body of this prayer, anſwers to the body of the Law.

1. God is *our Father*. Therefore have no other Gods.

2. God is *in Heaven*. Therefore have no graven Image.

3. *Hallowed be his Name*. Therefore take it not in vain.

4. *His will be done*. Therefore not our own, eſpecially on his day. Iſa. 57. 13.

5. *Give us our daily bread*. Therefore not to take it by killing, ſtealing, *&c.*

6. *Lead us not into temptation*. Therefore not to tempt our ſelves, by ſuffering our eyes to gaze upon ſtrange fleſh, which is an occaſion of adultery: or by letting covetous motions enter into our hearts. This is to covet.

7. Treſpaſſers we are all, and therefore had need to pray, *Forgive us our treſpaſſes. Docet dominica oratio nos eſſe peccatores, & totam vitam eſſe pœnitentiam* The Lords Prayer teacheth, that we are ſinners, and that our whole life ought to be a life of repentance.

In little you ſee much is comprehended. As for the method of it, it is admirable, and the order wonderful; the Petitions being not nakedly ſet down, but headed with a ſolemn Preface; not abruptly broken off without a reaſonable and moſt weighty Concluſion. On both ſides there is a hedge ſet, to teach us that we break not in upon God irreverently in our Petitions, nor break from him unmannerly and abruptly. There be of this Prayer

Three

Three parts
1. The Head, Preface, or *Exordium.*
2. The Body, conſiſting of ſix Petitions.
3. The Foot, or Concluſion, or *Doxology.*

The three firſt Petitions concern God.

The three laſt Petitions concern Man or our ſelves.

Mar. 6. 33. 1 Cor. 10. 31. And by this method we are to learn, that our firſt and chief care, ought to be the glory of God, the advancement of his Kingdom, and obedience to his will: after which, we may Petition for our ſelves.

To which if you annex the *Doxology*, in which we cloſe with Gods glory, the obſervation will be enlarged and ſtrengthned, *viz.* that the glory of God ought to be our firſt and our laſt aim; for that which concerns us is limited and circumſcribed with it.

The Preface to this Prayer is
Our Father which art in heaven.

In which we are to take notice of
1. The title, *Father.*
2. The poſſeſſive, *Our Father.*
3. The adjunct, *Which art in heaven.*

1. *Father.*

In what ſenſe God is our Father, and we his Children, is expreſſed before. But this name is by our Saviour made choice of here, becauſe it, of all other, may give encouragement to Petitioners. To the throne of grace it

it is they come and ask, on which their Father ſits, as the great Maſter of Requeſts: and what is it that is reaſonable and beneficial, that a Father will deny the ſon he loves? *Paterni eſt animi velle ſubvenire*, No man ſo eaſily entreated as a father to help a child. This is our Saviours argument to encourage us to *ask, ſeek, and knock*, Luk. 11. 13. *If you who are evil, give to your children good things, how much more will your heavenly Father give the ſpirit to thoſe that ask him*, &c. This name put heart into the Prodigal, *I will ariſe and go to my Father.* And what came of it? a pardon granted and ſealed with a kiſs. *When his Father ſaw him a far off, he had compaſſion on him, he ran to meet him, and fell upon his neck and kiſſed him.* But I pray obſerve, that this Prodigal approached not his Fathers preſence without confeſſion and ſubmiſſion: on which terms if you come, you ſhall be accepted: if with an impudent boldneſs, rejected. For as a Fathers name is a word of love, ſo it is of reverence alſo.

Iſa. 65. 24. 1 Joh. 5. 14, 15. Pſal. 103. 13. Luk. 15. 18, 20.

Mal. 1. 6.

2. *Our.*

Father, is a term of relation; *Our*, of appropriation; yet ſo, that it intimates a community: the meaning is, that God is ſo our Father, that he is alſo the Father of all our Brethren, whom S. *Peter* charges us to love, *Love the Brotherhood*, 1 Pet. 2. 17. Now this love and charity cannot be better expreſſed than by a prayer for them. In theſe our devotions then our brethren muſt not be forgotten. As there is a Communion of Saints, ſo the Saints ought to Communicate in each others prayers. Here we begin with *Our Father*, and the Petitions that concern our ſelves following, are ſet

Iſa. 64. 8. Mal. 2. 10. Epheſ. 4. 6.

Luke. 5. 16. 1 Tim. 2. 1. Mat. 5. 44. ſet down plurally, *Forgive us, lead us not, Deliver us: Us*, others, not me only. In doing this office, we ſhall follow our Saviours example, *Joh.* 17. 20. and execute S. *Paul*'s injunction, 1 *Tim.* 2. 2. *Let prayers be made for all men.*

3. *Which art in heaven.*

By theſe words we are not to conceive, that the infinite Eſſence of Gods Majeſty can be confined by any limits, no not of the Heaven it ſelf; for the Heaven of Heavens are not able to contain him, 1 *Reg.* 8. 27. *Pſal.* 139. 8. But in Heaven this our Father is ſaid to be,

1. *a* For the manifeſtation of his Glory to the Saints and Angels, who enjoy the beatifical viſion in that place.

a Mat. 17. 2. &c. 2 Cor. 12. 4. 1 Joh. 3. 2.

2. *b* For that his Wiſdom appears moſt in the rule of the motions of thoſe heavenly bodies, by which all inferiors are ruled.

b Pſal. 115. 3. Iſa. 66. 1. Jer. 23. 24. Pſal. 19. 1.

3. For that the gifts we ask and expect come from thence. *Every good gift, and every perfect giving is from above, and comes down from the Father of lights*, Jam. 1. 7.

4. *c* For his purity and holineſs. No part of the World ſo free from impurity and dregs, as the Heavens are; and therefore none ſo fit to be his ſeat. A place like himſelf.

c 2 Pet. 3. 13. Pſal. 11. 4. Hab. 2. 20.

When we ſay then, God is in Heaven, it is all one, as if we did acknowledge, that we meant not for ſupply of our wants to depend upon any Father upon earth, *Mat.* 9. 23. Since we have a Father above, who is of more infinite Glory, Power, Majeſty; of greater wiſdom, liberality, purity, than any earthly father can be.

1. This clauſe ſupplies the Deacons office in the Primitive Church, and calls aloud

Pſal. 25. 1.

Surſum

Sursum corda, Lift up you hearts. To which we are to answer, *Habemus ad Dominum*, We lift them up unto the Lord. Base thoughts, and earthly cogitations, become not a Son that petitions to a Father in Heaven. The Synagogues were placed upon hills: *Sion* on a mount, *opus est ascensu ad Dominum*, intimating that the whole man in his devotions should ascend and approach as near God as is possible. Psal. 123. 1, 2. 1 Tim. 2. 8.

2. And yet with this cautelous *Memorandum*, that he is in Heaven, and we on earth: a great distance and disparity there is betwixt us. Homely and familiar behaviour, polluted and unclean lips and hands, do no way become us before so great and Sacred a Majesty. That though indeed we may be bold with him as sons, yet we may not be unmannerly and saucy, as if we were his fellows and companions. And I am verily perswaded, that whoso use it, are not truly sensible, or do believe that they are in the presence of their heavenly Father. Wise *Solomon* gives this advice, *Eccl.* 5. 1. *Be not hasty with thy mouth to speak a word before God*: Not a word, no babling then, no πολυλογία, vain repititions; and why so? He is in Heaven, and thou on earth; therefore let thy words be few. Luk. 18. 13. Dan. 9. 8. Heb. 12. 28.

The First Petition.

Hallowed be thy Name.

The three first Petitions are rather Acclamations than Prayers, in which we absolutely vote for, and to God, without any condition or limitation, *Honour*, *Power*, *Obedience*. And this is *Votorum caput*, the first vote; because the Glory and Honour of God is the ultimate 1 Pet. 2. 9. Psal. 115. 1.

1 Cor. 10. 3. Psal. 96. 8. mate end, and therefore must be the first in our intentions.

The *Name* of God is the representative of God himself; and by it, his Essence, his Attributes, his Word, any thing by which he is made known to us, and may be honoured by us, is understood.

Lev. 19. 2. Isa. 6. 3. *Hallowed*, that is Sanctified and Reverenced. We can neither add to Gods Holiness, nor yet take from it: but we are said to hallow his Name, when we acknowledge it, and honour it for such, *Psal.* 96. 7, 8. Therein setting, as it were a Crown of honour and holiness upon the head of God. For, to hallow, is to set apart a thing from the common *a* use, to some proper end: that it be not abused and prophaned, but holily and reverently used.

a Num. 8. 5. &c. & 7. 10. Levit. 25. Exod. 29. 4. 1 Reg. 8. Prov. 20. 25.

This his Name is honoured by our hearts, our mouths, our works.

b 1 Pet. 3. 15. *c* Rom. 2. 23, 24. 1. *b* By our hearts, when in our very souls, we know and acknowledge him as God.

2. *c* By our mouths, when we call upon him, adore him, praise him.

d Mat. 5. 16. *Chrysol.* ser. 69. 3. *d* In our works and lives, when we live as becomes Christians. *So let your light shine before men, that they may see your good works, and glorifie your Father which is in heaven.* For where this is not done, his Name is blasphemed among the *Gentiles*, Rom. 2. *Sicut virtutum fama ad nominis respondet gloriam, ita male conversantis infamia ad ejusdem nominis respondet injuriam.* As the fame of a virtuous life redounds to the glory of his Name, so doth the infamy of a vitious conversation to the injury of the same Name. That then which we vote here, is,

1. That there may be a reverence, awe, a separate respect wrought by his grace in us to

to his Majeſty, his Attributes, his works of Grace, his Word, his *Name*, his Day, and to whatſoever is Sacred, or by which he may be known and honoured.

2. That this his *Name* may be magnified, adored, and advanced through all the world: and that all our acts of Religion, our prayers, our praiſes, our Hymns and Liturgies may be uſeful and beneficial, and effectual for the diſperſing his fame and honour.

3. That our lives may be conformable to our Religion, and ſo his *Name* may be ſanctified not only by us, but in us: that we may purge out the filth of ſin, and be *holy*, as he is *Holy*, 1 *Pet.* 1. 14, 15, 16. *Tertul. Cyprian. Chryſol. in Expoſ. Orationis Dominicæ.*

4. That the ſins of ſacriledge, prophaneneſs, idolatry, irreverence, indevotion, be turned out of the world, and the contrary vertues of piety may be ſet up, and flouriſh among men.

Let thy Kingdom come.

This is the ſecond vote. In which we petition that Satans kingdom may be aboliſhed, and the kingdom of our Lord Jeſus Chriſt advanced. *Regnavit diabolus, regnavit peccatum, regnavit mors.* The Devil reign'd, Sin reign'd, and mortal men for a long time were captive: here therefore we petition, that God being ſet upon the Throne, the Devil may periſh, Sin may be deſtroyed, Death may die, and Captivity may be led Captive, that we being freed, may reign to eternal life. Acts 26. 18. Col. 1. 13. *Chryſol. Ser. 67.* Col. 3. 15, 16.

This kingdom of Chriſt is threefold, of Power, of Grace, of Glory.

1. Of Power. For Heaven is his throne, and Earth his footſtool, and his will and providence the law by which all creatures work: Iſa. 66. 2. Mat. 10. 29, 30.

will they, nill they, subject they must be; for *the Lord reigneth, be the people, nay Devils themselves, never so impatient,* Psal. 97. 1.

In order to this Kingdom, we pray,

1. *a* That all Angels, men and Creatures, may submit to his Command.

2. *b* That his enemies, whether men or devils, may be brought to confusion, and crusht with his rod of iron; That Satans power be destroyed, Sins weakened, Schismaticks, Hereticks, Hypocrites, and Prophane persons rooted out.

3. *c* There is also a Kingdom of Grace, which our Saviour tells us, *is within us,* *d* Luc. 17. 21. The Spirit of God is the *e* Regent in this kingdom; The Ministers, Ambassadors: The *f* Gospel, The Laws: *g* The Sacraments, The Seals: The *h* Discipline of the Church, the rod: and all tends to the extirpation of sin, and establishment of righteousness. *The Scepter of thy kingdom, O Lord, is a right Scepter,* Ps. 45. 6.

a Phil. 2. 10, 11.
b Eph. 1. 21, 22. Col. 2. 15. Psal. 2. 9. 1 Joh. 3. 8. Rom. 6. 6. Jude. 2 Thes. 2. 8. &c.
c Rom. 14. 17.
d Psal. 51. 13.
e 2 Cor. 5. 20.
f Mat. 4. 23.
g Rom. 4. 11.
h 1 Cor. 4. 21.

In order to this Kingdom, we pray,

1. *a* That the Spirit of God may reign in our hearts, and there exercise absolute dominion, casting down every high thought, ruling in the Understanding by faith, in the Will by charity, in the Passions by Mortification, in the whole body by obedience.

2. *g* That there may be in us a ready submission to his Ambassadors, his Laws, his Discipline, and a right use of the Sacraments.

3. That the peace, truth and glory of the Gospel, may be published and preached through the

a Rom. 7. 6. Gal. 5. 16. 2 Cor. 10. 5. Rom. 1. 17. Col. 3. 14. Col. 3. 5. Rom. 6. 19.
g Heb. 13. 17.

the whole world, making a greater progress, extending it self where it is not, and intended where it is.

4. *h* There is yet a third Kingdom, that of Glory: in which at *i* Christs second coming, the subjects of grace shall *k* receive the glory prepared for them.

h Isa. 60. 3.
i Gen. 9. 27.
k Joh. 17. 20. Rom. 1. 10. Rom. 8. 18.

In order to this Kingdom, we pray,

1. *a* That his kingdom of grace, which hath so much of sin and infirmity in it, be translated into his kingdom of glory.

a Phil. 1. 23. Rev. 22. 20.

2. *b* That the number of the elect being accomplished, the final dissolution of all things may come, that we may obtain full salvation and redemption, and enjoy the glory prepared for us.

b 1. Tim. 4. 8. Joh. 14. 3.

3. *c* That God would get himself glory, by the final doom and destruction of his enemies.

c Psal. 68. 1. 1 Cor. 15. 24, 25, 52, 53.

Thy will be done on earth as it is in heaven.

This is the third vote. And it is a most just request, and well succeeds the former, in that the former will never take effect without this. Equal it is, that if he be our King, we obey his will, without which, he will not graciously reign over us, *Matth.* 7. 21. *Not every one that calls me, Lord, Lord, shall enter into the Kingdom of Heaven, but he that doth the will of my Father which is in heaven.*

Two things are here considerable.
1. The Petition, *Thy will be done.*
2. The Manner, *In earth as it is in heaven.*

1. *Thy will be done.*

Deut. 29. 29. The will of God is double. { 1. His revealed Will. *Signi.* 2. His secret Will. *Beneplaciti.*

1. His revealed Will is his Word, his Commands, whatsoever they are, in the Old or New Testament. Those which belong to Faith and Manners. In order to his Will, we pray,

a Rom. 12. 2. Joh. 4. 34. Eph. 6. 6. Heb. 10. 7. 1. That we enquire, what *a* the *good and acceptable will of God is*, and make it the rule of all our actions, from thence take our advice and counsel, and not from our own corrupt

b Rom. 13. 14. hearts, *Ne fiat voluntas carnis*, *Fulfil* b *not the lusts of the flesh.*

c 1 Thes. 4. 3, 4. 2. That since we know his *c* will is our sanctification, 1 *Thess.* 4. 5. we let him have his will, and be *holy*, as he is *Holy.*

2. His secret Will is that whereby he determines of all events, good or bad; for there is nothing comes to pass without his Will. This must not be the rule of our actions, (for it is hid from us) but it is of our sufferings and passions, and to it we are bound to submit, as did S. *Paul*, that being told of his suf-

Act. 21. 13, 14. ferings at *Jerusalem*, professed, *That he was not only ready to be bound, but to die for it.* To which the Church submits, saying, *The will of the Lord be done:* and so our Saviour, *Not my will, but thine be done*, Luk. 22. 42.

2. *In earth as it is in Heaven.*

This is the manner how his revealed Will must be done by us, and his secret will submitted

ted to, when he will have it done by us, after an Angelical pattern; and if ſo done, it will be,

1. *a* Chearfully, without grudging and murmuring. *a* Pſal. 119. 16. 32. 47.

2. *b* Readily, without let or delay. *b* Luk. 19. 5.

3. *c* Sincerely, without hypocriſie and doubling. *c* Deut. 5. 28. 29. Pſal. 119. 10.

4. *d* Conſtantly, without flitting. *d* Pſal. 119. 12.

5. *e* Wholly and univerſally, without chuſing and excepting. Pſal. 119. 6. *e* Luk. 1. 6.

6. *f* Harmoniouſly, peaceably, and in much unity, not grieving, envying, afflicting, or perſecuting a fellow-ſervant. *f* Rom. 12. 18. Heb. 12. 14. Act. 2. 1.

It is well obſerved, that theſe three votes are addreſſed to God by way of Adoration. In the firſt, the ſoul puts on the affections of a child, that regards the fathers intereſt, honour, and glory. In the ſecond, the duty of a ſubject to his legitimate Prince, ſeeking the promotion of his regal Power. In the third, the affection of a Spouſe, that ſubmits and conforms to her Husbands will, loving what he loves, and chuſing what he makes choice of. D. *Talour in vita* Χριστῦ part. 2. diſc. 11.

Give us this day our daily bread.

Thoſe Petitions now follow that concern our ſelves and our profit. Gods three ſtand firſt, as in reaſon they ought: For *ſeek firſt the kingdom of God, and his righteouſneſs*; and now our three follow, which will alſo declare our dependance upon him. 1. By asking of him our daily bread, we ſhew that we depend upon his *a* fatherly providence for our livelihood. 2. By ſuing for remiſſion, we depend upon his meer mercy for our pardon and forgiveneſs of *b* our ſins. 3. By ſeeking freedom from Tempta- Mat. 6. 33. *a* Mat. 6. 30, 32. *b* Eph. 2. 4, 5.

c 1 Cor. 10. 13. Heb. 2. 18. Mat. 26. 41. tions, that we *c* depend upon his power and might to reſiſt the Devil and his evil motions.

Every man conſiſts of a body and a ſoul: the ſoul, the better part, is leaſt looked after, the body is moſt ſet by; in which our Saviour graciouſly condeſcends to our weak diſpoſitions, and indulges that we ask firſt for the neceſſities of that part we love beſt, deſire neceſſary things for this body, bread to eat, and clothes to put on, before that which more nearly concerns us, remiſſion of Sin, and liberty from Evil, and Temptations.

Gen. 28. 20. It is his meaning by the gift of theſe to allure us the more to ask, and be more earneſt for heavenly and ſpiritual gifts, and to conceive we ſhall not be denied, ſince he that beſtows the leſs, will not deny that which is more neceſſary for us.

Act. 14. 15, 16, 17. That which we ask here is *Bread*, but by it we are to underſtand all competent means and outward bleſſings that ſhall be meet for our neceſſity, for our Chriſtian and ſober delight: as health, wealth, food, raiment, phyſick, ſleep, peace, ſeaſonable weather, whatſoever we ſhall need all our days.

Pſal. 27. 27. Jer. 15. 9. Prov. 31. 14.

1. The perſon, to whom we come and ask, is our heavenly Father; him we are to intreat, *Give*, good Father, give, beſtow, continue, and proſper.

2. The perſons for whom we ask, *Us*. Not to me alone, but others alſo.

3. The matter for which we petition. *Bread*, which hath here three limitations:

1. *Our Bread*, that which we may have right to.

2.

2. ἐπιούσιον, that which we need, or cannot be without. οὐσία, our ſubſtance will decay without it: or elſe ἐπιούσιον, that which, ἐπιοῦσης, is neceſſary for that day which is after this; which we have need of all our lives.

3. *This day*: yet, good Father, this day beſtow the preſent part.

a *Give.*] That teacheth us how to eſteem of the things of this world, not as our own acquiſitions; but as Deodates, gifts given by God to our prayers, and honeſt endeavours. Bleſſings theſe are that come from above.

a Hoſ. 2. 8, 9. Pſal. 104. 27. Gen. 28. 20.

b *Us.*] Bids us be charitable in our petitions and diſtributions of our bread; we ask not only for our ſelves, and then may not keep all to our ſelves.

b Job 37. 17, 18, 19, 20. Ezek. 18. 7.

c *Bread.*] Is but ſimple fare, and intimates that we be content with a little.

c Prov. 30. 8, 9.

d *Our.*] And yet how little ſoever this bread is, it muſt be our own bread, not ſtollen bread, no bread of deceit, not taken out of anothers mouth.

d Prov. 20. 17. 2 Theſ. 3. 12. Pſal. 128. 2.

e *Daily Bread.*] Bread inſtantly neceſſary: ſuch proviſion, or ſuch a proportion thereof, as all our lives ſhall beſt agree to our condition, and as is fit for our charge and calling.

e Prov. 25. 16. Deut. 17. 16.

f *This day.*] Not month or year: this teacheth us to reſtrain our care, and not to reach it too far; Though we have it *hodiè*, this day only enough from hand to mouth, yet we pine not away with an immoderate anxiety and vexation of getting more.

f 1 Tim. 6. 8. Mat. 6. 32. Pſal. 37. 3. 25.

So that the meaning of this Petition is,

aProv. 30. 8, 9. Gen. 8. 20. Exod. 16. 18. Pſal. 37. 5.

1. *a* That we beſeech God to take us into his fatherly care, and diſtribute unto us this day, daily, or day by day, that which ſhall be ſufficient, neceſſary or proportionable to the remainder of our lives.

b 1 Reg. 17. 6. c Exod. 16. 14.

2. Yet ſo, that we expect not, that he fed us, as he gave *b* bread to *Elijah*, or feed us immediately from Heaven *c* as he did *Iſrael* in the wilderneſs: but that he give it, by thoſe means, by which he had appointed us to receive it, *d* that is, upon prayer and honeſt labour.

d Luk. 11. 9. Gen. 3. 17. e Pſal. 128. 1. 1 Theſ. 4. 11. Acts 18. 3. Phil. 4. 6. Prov. 10. 26. Iſa. 3. 1. Dan. 1. 13, 14, 15. 2 Tim. 4. 4.

3. *e* That he bleſs it to us, when he hath given it, make us content with it, and make it to us the ſtaff of bread. *For man lives not by bread only, but by every word that proceeds out of the mouth of God*, Mat. 4. 4.

f Joh. 6. 27.

4. *f* But beſides this ordinary bread, there is bread that came down from Heaven, I mean Chriſt and his benefits, repreſented, ſealed, and exhibited to us in the Sacrament, this we are to deſire, this to intreat God to give; For the other will periſh, but this will nouriſh our ſouls to eternal life. And to this purpoſe *Tertullian*, *Cyprian*, and *Chryſolog.* interpret the petition *loc. cit.* though they mention the former ſenſe alſo.

Forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us.

This Petition well ſucceeds the other, becauſe if not obtained, the other will not be granted, or if granted, will prove no bleſſing. God gave *Iſrael* quails at their requeſt, but while the

the quails were yet *in their mouths, the heavy* a *wrath of God fell upon, and ſlew them, and* a Pſal. 78.30, *ſmote down the choſen men that were in Iſrael.* 31.
While a man then is in his ſin, *b* either he asks, b Jam. 4. 2,3. Hoſ. 13. 11.
and hath not, or elſe God hears and gives in anger, and ſo he is not much the better. If therefore you intend to have bread, and the ſtaff of bread, humbly beg

Forgive us our treſpaſſes.

1. To forgive, is to abſolve and free from guilt and puniſhment.

2. Treſpaſſes are all manner of offences, which in the Greek are ſtyled ὀφλήματα, Debts. For ſo is every ſin a *Debt*, and every man a debtor *a*. Bound he is to God in a duty of a Gal. 5. 3. obedience, which becauſe he pays not, he is Mat. 18. 14. bound to ſuffer the penalty, & were it not that God for Chriſts ſake did freely remit and forgive it, he muſt lie in the *b* priſon of Hell, till he b Rom. 6. 23. pay the utmoſt farthing.

Two things are here implyed.

1. *c* A free and humble confeſſi- { Originally. c Pſ. 51. 3,4,5.
on, that we are debtors, { Actually.

2. *d* That we are utterly unable to make ſa- d Mich. 6. 6,7. Pſal. 49. 2.
tisfaction.

And therefore we pray to God to remit and forgive; *e* It is only a free pardon that can do e Rom. 3. 23, 24. us good: for if he exact the debt, we are ut- Mat. 6. 14,15.
terly undone.

f Only with this *Proviſo*, that this pardon f Matth. 18. 23. may be as free and full to us, as the par- ad 35.
don we give to our brother that hath offended us.

Forgive

Forgive as we forgive, &c.

Which is a neceſſary qualification to make us capable of pardon at Gods hand, and teacheth us charity when we pray: For if you will not for forgive men their treſpaſſes, neither will your heavenly Father forgive you your treſpaſſes, *Mat.* 6. 15, &c. 18. 23. Forgive as we forgive, ſets limits, bounds, and ſtint to the pardon. *Tantum, Quantum.* Excellently *Chryſologus*, Ser. 67. *Quantum vis dimitti tibi, dimitte tantum; quoties vis dimitti tibi, toties tu dimitte; imo quia vis totum dimitti tibi, totum dimitte: Homo intellige, quia remittendo aliis, tu tibi veniam dediſti.*

As much as thou deſireſt to be forgiven, forgive ſo much; as often as thou deſireſt to be forgiven, forgive ſo often: yea, becauſe thou deſireſt the whole be forgiven thee, forgive the whole: O man know, that by pardoning others, thou haſt obtained pardon for thy ſelf.

The full explanation of this Petition is in the Article of the Creed. I believe the remiſſion of ſins.

Lead us not into temptation, but deliver us from evil.

Gods children having obtained forgiveneſs of ſins, and ſo admitted to favour, have yet ſtore of enemies; the Devil, the world, and the fleſh, which will be tempting to evil.

1. By temptation is meant all allurements of pleaſure, of profit, of adverſity, detriment, or danger, that may occaſion our fall into ſin.

2. To bring, or lead into it, or make to enter, is, to occaſion our entring, by which we ſhould

ſhould be ſo entangled, *a* that we know no way out; and this God may do by ſending an extraordinary meaſure of proſperity, or adverſity.

a Deut. 8.15, 16. Prov. 30. 8,9.

Alſo, *b* by letting looſe *Satan to buffet us*: or by leaving men to themſelves, having withdrawn his Grace.

b 2 Cor. 12.7. Hoſ. 4. 14. 2 Chr. 32. 31.

There is a double Temptation. { *Probationis.* Of Tryal, Probation. / *Seductionis.* Of Seduction, Ruine.

1. The firſt way God is ſaid to tempt, that is, to try and prove his children: and this is done in mercy and love, *a* either to make tryal of their faith, as in *Abraham*; or of *b* their patience, as in *Job*; or to ſhew the perfection of his grace, *c* as in S. *Paul*; or to confirm them unto Chriſt, *d* whoſe ſteps they muſt follow. Compare their temptation to a fire which burns out droſs and corruption, and makes the metal the purer, and ſo God may be ſaid to tempt, *Mal.* 3. 3. *I will ſit as a refiner, and a purifier of ſilver*: becauſe by this fiery tryal, the virtues of his children are made the clearer, their vicious inclinations being ſeparated and removed. *When he hath tryed me, I ſhall come forth as gold*, Job 23. 10.

a Gen. 22. 2. *b* Job 1.11,12. *c* 2 Cor. 12. 7. *d* Rom. 8. 29.

Now take temptations for tryals and probations of our faith, love, patience, or other virtues, then we ſimply and abſolutely ask not of God, that we may be freed. Enemies we have, without and within; *a* without, the *Prince of darkneſs*: within, our own *fleſhly luſts*: fly then we muſt *b* not, or decline the encounter, but hold it a favour to be drawn out againſt them. By their aſſaults, God intends to try our valour,

a 2 Cor. 7. 5. *b* Eph. 6. 13. *ad* 18.

lour, and how we will ſtick to him. To this purpoſe S. *James* encourageth us; *My brethren, count it exceeding joy when ye fall into temptation.*

Jam. 1. 2.

2. *a* But there is another temptation. A *temptation* to ſeduce, to overcome, to deſtroy, and undo us; and againſt this we here pray; *Lead us not*, or as *Cyprian* reads it, *Ne patiaris induci*, Good Father, ſuffer us not to be led into that *temptation*, by which we may be overcome. This proceeds from evil, from which we beg of God to be freed in the next clauſe.

a Luk. 22. 31. So *Tertul.* interpreets it, *Ne patiaris induci.*

Deliver us from evil.

By *evil* ſome underſtand,

a Eph. 6. 16. 1 Joh. 2. 14. 2 Cor. 2. 11.

1. *a* The evil one, Satan, the Contriver, Artificer, that great Engineer or Tempter of, and to all evil.

b Rom. 7. 24.

2. *b* Others, the evil of ſin, *Rom.* 7, 19, 21, 23.

c Pſal. 19. 13. Gal. 5. 24.

3. *c* The temptation of our own heart, and luſts, *Jam.* 1. 14. *Mat.* 26. 41.

d 1 Joh. 2. 16.

4. *d* The temptation by evil enemies, or the world.

5. The evil that follows theſe, eternal death.

All may be well underſtood; and then the ſenſe will be, an humble Petition to God to free us from the power of the wicked one, from returning to our vomit, from the ſuggeſtions and corruptions of our own hearts, from the deſigns of worldly enemies, and from the conſequent of theſe, *Damnation.*

More particularly we pray,

a Zach. 3. 1, 2. Acts 26. 18. Rev. 12. 9, 10. Acts 5. 3.

1. *a* That God would ſet limits to Satan, and reſtrain his fury, that he never have his will upon us.

2. *b* That

2. *b* That he never ſo far take away his holy Spirit, or withdraw his Grace, that we be left in the hand of our own counſels, and delivered up to our luſts, ſo that we cannot extricate our ſelves.

b Pſal. 51. 11. Pſal. 81. 12. Rom. 1. 26.

3. *c* That we may be delivered from obduration or hardneſs of heart; the neareſt ſtep to eternal pain: from which, *Good Lord deliver us.*

c 2 Theſ. 2. 11. Exod. 10. 27. Eph. 4. 18, 19. Heb. 3. 13.

Which becauſe it is an act of power, therefore our Saviour hath taught us to pray in this form,

Ῥῦσαι ἡμᾶς, *Evehe nos à malo.* Tertul.

a Deliver us, for it is a deliverance, a forcible reſcuing of our corrupt nature, which is not able, nor willing to help us out of theſe dangers.

a Luk. 1. 74. Rom. 7. 24. 2 Cor. 3. 5.

b Leſt any man ſhould be inſolent, proud, and arrogate too much to himſelf, and relie upon his own ſtrength, we are admoniſhed of our own weakneſs and diſability; Chriſt here ſets us to pray to him that is only able to deliver us; and ſo again, *Mark* 14. 38. *Watch and pray, that ye enter not into temptation; the ſpirit indeed is ready, but the fleſh is weak.*

b Rom. 11. 20. 1 Cor. 10. 12. Phil. 2. 12, 13.

As in the former of the Petitions, there was an eye unto Gods glory, ſo in theſe three laſt is there a reſpect to our own wants.

Dr. *Taylor loc. cit.*

In the firſt of which, the ſoul puts on the affection of a pure indigent beggar.

In the ſecond, of a delinquent, but penitent ſervant.

In the third, of a perſon in affliction or danger.

For thine is the kingdom, the power and the glory, for ever.

Gal. 3. 1, 23. To begin well in any Christian duty, be it prayer it self, or to proceed in devotion, is not sufficient, except we end well too. And therefore here we are not taught only what to ask of God, but how to part from him also, after we have made our request in a reverent manner. To attribute much to him who gives all to us: that Majesty, that Power, that Glory, that Eternity is his.

Rev. 4. 11. Rev. 5. 13.

And indeed the acknowledgment of these, is a principal motive to our prayers, and gives life, and puts spirit in them. So many props they are to our faith, and so many assurances that we shall be heard.

1. *The Kingdom.*

1. The first reason we petition to him is, because the Kingdom is his, he is the great King of all the earth. For a good and loving King is kind to his Subjects, and ease to be intreated. He is *Abimelech*; a fathers heart he puts on, carries the people in his bosom, and is ready to ask upon any grievance, *Quid populo, ut fleat?* What ails the people *to complain*, that they weep? It will grieve him to see them scattered upon the mountains: grieve him to behold them consumed with a plague, 2 *Sam.* 24.

Psal. 10. 16. Psal. 95. 3. 1 Sam. 11. 5. 1 Reg. 22. 17.

These are the bowels of a good King, and can we expect less freedom from God, than man can look for from man? The strength then of the Reason lies thus. Thou, O Lord, art the best King of all, and we are thy distressed Subjects, who

who crave at thy hands things needful for us, and our welfare: Thou wilt not, we hope, be more hard to us, than good Kings are to their people: they ſit in the gate, receive, hear, grant their requeſts, and therefore we are animated to come to thy Throne and ask, being fully perſwaded, that thou wilt be intreated by us, becauſe thine is the Kingdom. 2 Sam. 15. 2, 3, 4.

2. *The Power.*

The ſecond reaſon is drawn from the power of God. It were to no purpoſe to come, and ask of him, that is not able to beſtow what we ſeek for. For be the will never ſo ready, yet where ability is wanting, the Petitioner ſhall be ne're the better. Now of his will we are aſſured, in that this King is our father; nothing then can hinder ſo kind a nature from doing his deareſt ſubjects and children good, but want of power; which becauſe he wants not, he cannot, he will not be wanting to us. In him is omnipotency, and all ſufficiency, he is the fountain of grace and ſtrength: So that he that cannot relie upon him, for what is neceſſary for this life and another, doth as good as reproach him, when he acknowledgeth, *Thine is the Power.* Luke 2. 14. Eph. 1. 5. Jam. 1. 18. Gen. 17. 1. Eph. 3. 20, 21.

3. *Thine is the Glory.*

The third thing that animates our prayers, is Gods glory; this is ſo proper unto him, that he will not part with it: *a My glory I will not give to another*; and plain he makes it, that by honouring thoſe that honour him, and bringing *b* down thoſe that would abaſe him, he aims at no one thing ſo much, as to get a name, to be exalted, to *c* be glorified. Now

a Iſa. 42. 8, &c.

b Exod. 14. 17.

c Iſa. 5. 16.

1 Reg. 31. &c. Now it makes much for his glory, that when a company of unworthy wretches, that can claim nothing at his hands, shall join to petition his Majesty; he will hear in Heaven, do, and grant what, were it not to set forth his glory, he never would. It was for his glory, *e* Josh. 10.12. that *e Joshua*'s prayer staid the Sun; It was *f* Exod.32.30, 31, 32, 33. for his glory, that *f Moses*'s prayer turn'd away his wrath. It was for his glory, that *g* Ja.5. 17,18. *g Elia*'s prayers caused a drought, and after three years brought down showers of rain; It *h* Is.37.15,16. was for his glory, that *h Hezekiah*'s prayer brought down an Angel to destroy a whole army of *Assyrians*. The Petitions he ever performed to any of his Saints, redound to his glory, and stand in his Book to his eternal glory. When therefore we put him in mind of his glory, we have little cause to doubt of audience, because we do, as it were contest, and strive, and wrestle with him in our prayer by *i* Gen. 32. 26. Dan. 9. 15,17, 18, 19. that he loves, *i* and we need not fear, that if it be for his glory, but it shall be granted.

The strength then of the Argument lies thus. We know, O Lord, that thou art regardful to thy glory above all things: and thy glory it is, that we thy humble petioners at thy feet aim at above all things. What an honour will it be to thy Majesty to feed us, that deserve it not: to cloath us, that earn it not: to forgive us, that are worthy of no pardon: to give us grace, that are ungracious and unprofitable servants: to get thy self honour upon those that dishonour thy Name, and refuse to do thy will, and to shew thy self a King against rebellious Subjects? And therefore we doubt not, but thou will grant what shall so much redound to thy glory. These things, good Father, if thou wilt give and grant,

grant, as it is meet and right, and our bounden duty to pray for, then for all that we are, and all that we have; we will *laud and magnifie thy holy Name, evermore praising thee, and saying, Holy, holy, holy, Lord God of Hosts; heaven and earth are full of thy Glory. Glory be to thee, O Lord, most high.* And indeed he must be a proud and unworthy wretch, who when the works of God pass through his hands, will have some part of the glory stick to his own fingers. Isa. 6. 3. Psal. 115. 1.

4. Εἰς αἰῶνας. *In sæcula.* For ever.

a For *ever*, because his mercy endures for ever, as doth *b* his essence and being: or *in sæcula*, in ages, that is, eternity; and thereby is put another difference between the *c* Kingdom, Power, and Glory of God, which is eternal; without beginning, without end, and that of Princes, *d* whose Kingdom, Power, and Glory fades away. *a* Psal. 136. *b* Exod. 3. 14. *c* Dan. 2. 44. & 4. 3. 1 Tim. 1. 17. *d* Dan. 4. 25.

And this meditation, that he is *Rex in sæculum*, a King for ever, doth much animate and encourage our prayers also. *e* Were he not *the same yesterday, to day, and for ever*, we should have cold comfort from a precedent example in our petitions. The prayer of *Elijah*, proposed by S. *James*, would put little heart into our Orizons; and the audience given to any of the Saints, were but a weak motive to fire our hearts and lips, did we serve a mutable, and a mortal God. *f* But in that he is *Tu idem*, the same he was, and *g Semper idem*, always the same he was, is a great comfort to us poor suiters. Merciful he was to those, that were subject *h* to the same passions that we are; a propitious ear he lent to those, *e* Heb. 13. 8. *f* Heb. 1. 12. *g* Num. 23. 19. *h* Jam. 5. 7.

who were compassed about with the like infir-
i Heb. 4. 16. mities that we are, *i* and therefore let us bold-
ly approach the Throne of Grace, assuring
our selves, that we may speed as well as they did.

By faith we are encouraged, and may be per-
k Heb. 10.22. Jam. 1. 6. swaded, that *k* we may be heard no less, than
l Dan. 9. 7,8. if *Phineas*, *Elias*, *Peter*, or *Paul*, should present
the Petition. They brought no more *l* merits
to speak for them, than we can: zeal, and faith,
and repentance, and a sincere heart they took
along with them, with a memorial of Gods mer-
cies, *Solius misericordiam m.* I will make mention
m Isa. 63. 7. of thy righteousness only. Their confidence
was, that it was the same pitiful God, that
had heard poor sinners before they were born, &
would hear poor sinners to the end of the world:
n Psa. 65. 2. And this *n* may be ours, for he is that self-
same God, *Qui audit precem*, that hears pray-
ers: let all flesh come to him as they did, and
they shall be heard as they were. For ever a
King, and so obliged to help his Subjects: for
ever a Potentate, and so able to do His good: and
the granting our petitions is for his eternal
glory and praise. Whereupon we may con-
clude, that this mighty and everlasting Father
can, and, for his own glory, will grant
what shall be necessary and beneficial for us.
Always he will hear and do, *Licèt non ad volun-*
2 Cor. 12.8,9. Psal. 34. 10. *tatem*, *tamen ad salutem*, though not always
Rom. 8. 32. according to our wish, will and desire, yet as it
shall promote our Salvation.

Amen.

Hieron. *Bibliotheca patrum. Tom.* 4. This word is *Signaculum orationis*, the Seal
of this, and all other prayers in use among the
Jews, and taken up by the Christian Church,
and imposed upon the People in all her Li-
turgies

turgies. And it signifies not only, *So be it*, but *So it is*, or *shall be*: and it shews the fervent desire, the full assurance, and the sweet Harmony and consent of the Petitioners, and continues their attention.

1. *So be it*, is Optative, and shews their desire, that they are sensible of Gods honour, and are touched with their wants, and therefore desire that God should have his due, and their own necessities be relieved; which, that it be not coldly and faintly done, our *Amen*'s at the end of the prayer should be like that of the Primitive Christians, who sounded *Amen* with that fervour, zeal, and heat, *Ut reboârit instar fulminis, aut irati maris:* He that heard the Echo of their zealous tongues, might suppose he heard the voice of the roaring Sea, or the might voice of a powerful Thunder. *Basil. Hieron.*

2. *So it is*, or *shall be*, expresses our faith, our full assurance and confidence, and reliance upon Gods promise. *Call upon me in the day of trouble, and I will hear thee. Hæc Scriptura est Indentura*, this Scripture is Gods Indenture with man in trouble, and he will not break with us, except we break with him. Upon which promise, that we relie, the sending up of *Amen* is our evidence. He that is *Amen*, *i. e.* True and Faithful, hath said it; and our *Amen*, an assurance that he *a* truly and faithfully will perform it. Psal. 50. 15. Deut. 7. 9. 1 Thes. 5. 24. *a* 2 Tim. 2. 12. 1 Pet. 4. 19.

3. This *Amen* is not to be said by one only, but by the whole People and Congregation, intimating the harmony, consent, unity, and unanimity of the Petitioners; that they send to God a common vote, and are all agreed with one heart and voice to petition him. And if he will lend his ear to two or three, the wrestling of a pious multitude will more prevail

with him. He then that neglects it, or neglects to ſay *Amen* to the ſuit, deſerves to have no ſhare in the grant. Mat. 18. 19, 20.

4. *Amen* being put in the cloſe, ſhould ſtay all wandring thoughts, all avocations and diſtractions: It may raiſe the attention, and keep the heart of the ſupplicant awake. Becauſe he is to know, that he is yet to do ſomewhat, and to be attentive to what he is to ſet his Seal. With which, if he cloſe not with the Prieſt, he may well doubt, that the Prieſts prayer will no way avail him.

THE

THE FOURTH PART OF THE CATECHISM,

viz. *Of the Sacraments.*

THat God by his Son did redeem the world, is taught in the Creed. In this part is taught how God by the Sacraments doth present, exhibit, and seal to us that Redemption.

1 *Quest.* How many Sacraments hath Christ ordained in his Church?

Answ. *Two only, as generally necessary to Salvation,* { *Baptism, and the Supper of the Lord.*

1. For the number; they are but two, and two only. For howsoever the Church of *Rome* hath established more; yet the Ancients acknowledged no more, and Cardinal *Richelieu* confesseth it. 'Tis saith he, a common received saying among us Catholicks, that all the Sacraments did flow out of the side of our Lord: but thence only issued water and blood; water as the matter of Baptism, and blood of the Eucharist; and thence concludes, that properly there are no more. *Sacramenta gemina, non Duo.* Aug. *Examen pacifique, cap.* 1. *pag.* 22. Joh. 19. 34.

Moſt true it is, that if the word Sacrament be taken in a large ſenſe for any holy Rite or Myſtery, there may be many; but ſtrictly and properly taken, the Church never acknowledged above two only.

a Mat. 28. 19. 1. *a* Baptiſm from βαπτίζω, that ſignifies to waſh, dip, dire or ſprinkle.

b Mat. 26. 21. 2. *b* The Lords Supper, becauſe ordained by our Lord, at, or after Supper.

Now theſe two our Saviour only inſtituted, that the number of the Sacraments of the Goſpel might correſpond to the two of the Law, *c* Circumciſion and the Paſſover, : *d* or rather becauſe theſe two are ſufficient. No man requires more in any Profeſſion, than that he may be entred into it, and be conſummate in it. To which ends theſe two will ſuffice.

c Gen. 17. 9, 10.

d Exod. 12. 3.

e Acts 2. 38. Tit. 3. 5. Eph. 5. 26. 1 Joh. 6. 50, 51. 1. *e* By baptiſm, we have our admiſſion and entrance into the Church; it is the Laver of Regeneration, by it we are new born: *naſcimur*.

f 1 Cor. 10. 3, 4. 2. *f* By the Lords Supper we are nouriſhed, preſerv'd, and grown up in Chriſt after we are re-born: *paſcimur*. I ſee no reaſon then why we ſhould not content our ſelves with theſe two.

2. *Generally neceſſary to Salvation.*

That is, which all men ought to receive, who deſire to *a* attain Salvation: Which is not ſo to be underſtood, as if God could not ſave without them; but that they are the means inſtrumental, and ordinary Seals, by which God hath promiſed to convey and aſſure Chriſts merits unto us, and commanded us this way to receive them: ſo that wilfully to neglect them, or to want them, when they

a John. 3. 5. *Perk.* Order of the cauſes of ſalvation and damnation. *cap.* 32. 1 Cor. 10. 17.

they may be had, is to caſt aſide Gods Ordinance.

That there is a neceſſity for a Chriſtian to be obedient to Gods command, no man can deny: ſince then he hath commanded that we receive them, who dares ſay that they are not neceſſary.

But this is not the ſole neceſſity: if we ſhall reflect upon our own condition, there will be found other neceſſities in them.

1. *b* They ſerve as marks to ſeparate thoſe of Gods houſhold from ſtrangers. *b* Gen. 17. 10.

2. They are bonds of obedience, ſtrict obligations of mutual *c* charity, provocations to piety, preſervatives againſt *d* ſin, memorials of the principal benefits of Chriſt. *c* Gal. 3. 1. *d* Luk. 22. 12. 1 Cor. 11. 24.

3. They are viſible marks by which God gives notice *e* of his approach, and purpoſeth to impart the vital or ſaving grace of Chriſt to all that are capable thereof. & 10. 17. *e* Joh. 5. 4. 2 Sam. 5. 23.

4. *f* They are conditional means, which God requires to be obſerved of them unto whom he imparts grace. Which grace a worthy receiver partakes of, not from any natural or ſupernatural quality in the Sacrament, but from God himſelf, which is the Author of the Sacraments: It is received from Him, and not from them. *f* Acts 8. 37. Joh. 4. 11.

I ſhall here make uſe of that excellent obſervation of judicious Mr. *Hooker*. This is the neceſſity of Sacraments: That ſaving grace, which Chriſt originally is, or hath for the general good of his whole Church, by Sacraments he ſeverally derives into every member thereof. Sacraments ſerve as the inſtruments of God to that end and purpoſe: Moral inſtruments, the uſe whereof is in our hands, the effect is in his: For the uſe we have his expreſs Commandment; for the effect his condi- *Hooker Eccl. pol. l. 5. p. 57.*

tional promiſe: ſo that without our obedience to the one, there is of the other no apparent aſſurance: As contrariwiſe where the ſigns and Sacraments of his grace are not either through contempt unreceived, or not received with contempt, we are not to doubt, but that they really give what they promiſe, and are what they ſignifie.

Queſt. What meaneſt thou by the word Sacrament?

Anſw. *I mean an outward and viſible ſign, of an inward and ſpiritual grace, ordained by Chriſt himſelf, as a means whereby we receive the ſame, and a pledge to aſſure us thereof.*

1. *Of the word Sacrament.*

This word Sacrament among the *Romans* was taken in three ſenſes:

1. *Pro litis pignore*, For an Engagement a man gave at Law to anſwer the action.

2. For an Oath given by the Souldier to the General not to deſert him.

3. For a Military note, or *pro Teſſera militari*, by which they were diſtinguiſhed.

Now from one of theſe, or all theſe, the word might be brought into the Church by an Analogy: for the Sacraments may be ſaid to be,

1. *Pignora*, pawns and aſſurances on Gods part to us, to perform his Covenant, and beſtow grace.

2. *Signa juratoria*, on our part: by which we bind our ſelves to keep our Covenant, vow, and word with God.

3. Or elſe *Teſſeræ*; notes and marks by which we are ſeparate from all other, who are not Chriſtians.

2. A

2. A Sacrament is *a viſible ſign*, &c.

In this Anſwer every word is to be well weighed, ſince by it, we ſhall come to the true knowledge of a Sacrament, reflecting on the cauſes. We have here mention of,

1. The matter of a Sacrament, that whereof they outwardly conſiſt, and the ſecret grace which is repreſented. For it is *a viſible ſign of an inviſible grace.*
2. The eſſential form, conſiſting in that relation, which that ſign hath to grace, or grace to that ſign; which generally ariſeth, not out of the elements themſelves, but from the inſtitution: So it was *Ordained.*
3. The efficient cauſe, or who it was thus ordained them, it was Chriſt. *Ordained by Chriſt himſelf.*
4. The end or final cauſe. 1. To be *a means whereby we receive grace.* 2. To be *a pledge to aſſure us thereof.*

1. *Of the matter of the Sacrament, that which is Viſible and Inviſible.*

It was long ſince ſaid by *Irenæus*, that the Euchariſt did conſiſt of two parts, the one earthly, the other heavenly: to which all poſterity hath aſſented, with one voice teſtifying that in the Sacrament there be Signs and Things. *Lib. 4. cap. 34.*

A ſign is that which preſents it ſelf to the ſence, and ſomewhat elſe to the underſtanding: As the Rain-bow is a ſign in Heaven preſented to the eye, but another thing is thereby preſented

ſented to the mind, *viz. Gods Covenant no more to deſtroy the earth by water.* The ſign is outward and viſible, not a man but ſees that: The Covenant is inviſible, and he only knows it, and believes it, who out of the Book of God is taught, why it was there ſet. For naturally it is not ſuch, but given and ſet in the clouds to be ſuch. To apply this to the Sacraments.

Signs we have here, Bread, Wine, Water, which *are outward and viſible* things, no eye but ſees them.

But theſe are reſemblances of higher things, to wit, of ſome ſpecial favour, ſpiritual grace and treaſure, that is beſtowed upon us by God. Which grace they naturally repreſent not, but were impoſed and ordained by God to that purpoſe.

Which grace is no way diſcerned by the eye of man, and therefore we call it *Inviſible*: But is repreſented, and by theſe ſigns ſealed unto the Soul, and therefore we call it *Spiritual.*

The grace it ſelf, in one word is, The whole obedience, merit, death, and paſſion of our Saviour; and the benefits that flow from
1 Cor. 1. 30. thence, *Juſtification, Wiſdom, Sanctification, Redemption.*

1. His Juſtice, by which we are made righteous, forgiven, abſolved.

2. His Wiſdom, by which we are made wiſe to Salvation.

3. His Sanctification; for by the power of his Spirit, we die to ſin, and live to righteouſneſs.

4. Redemption, by which we are redeemed from ſin, death, and hell, and ſhall be eſtated in glory, when the day of full Redemption ſhall come.

This

This grace is altogether inward, it is ſpiritual; the ſoul only of him, that hath it ſealed to him, is conſcious to it: but outwardly and viſibly it is conveyed unto him by theſe external elements, Symbols, and Signs, or Images.

2. Of the form of the Sacrament Ordained.

The form of the Sacrament conſiſts in Relation, which is a mutual reſpect betwixt the ſign and the thing ſignified; ſuch as is between the father and his ſon, the maſter and his Scholar, the husband and the wife: For in theſe there is ſuch a mutual union and reference of one to the other, that the one term being removed, the other is removed alſo: for ſhe is no wife that hath not a husband, nor he no husband that hath not a wife; they ſtand and fall together. It is ſo in this caſe, take away the ſigns, and there will be no Sacrament; and take away the thing ſignified, though the outward ſigns be there, yet they repreſent and ſeal nothing.

The reaſon is, becauſe both want that to which they relate. The Relation then is the myſtical union and conjunction of theſe two, which is neither natural, nor local, nor yet corporal, but meerly Sacramental: Of which if you ſhall aſk a reaſon, no other can be given, but becauſe *Chriſt* hath *ordained* it ſhould be ſo. For the Sacraments are that altogether, and nothing elſe, which God by the word of his divine inſtitution doth teſtifie he will have them to be. As therefore our union with Chriſt is wholly myſtical, ſo alſo in the Sacrament the union of the things with the ſigns, is altogether myſtical and ſpiritual, and depends meerly

Eph. 5. 32. meerly upon Chriſt the Ordainer's will and counſel.

3. *Of the efficient cauſe of the Sacrament Ordained by Chriſt.*

The Author of the Sacrament is God alone, and that one Mediator betwixt God and man, Jeſus Chriſt: the reaſon is evident, becauſe he hath right only to inſtitute a Sacrament, who can beſtow thoſe graces that are ſealed to worthy receivers in the Sacrament, and can withhold them, and puniſh unworthy receivers: which becauſe it appertains to God alone; he and no other muſt be the ordainer of it. The old Rule is immoveable and true, *Nihil habere rationem Sacramenti extra uſum à Deo inſtitutum.* Nothing can be accounted for a Sacrament beyond the uſe ordained by God.

Mat. 26. 26. & 28. 19. 1 Cor. 11. 22.

1. *As a means whereby we receive the ſame Grace.*
2. *As a pledge to aſſure us thereof.*

4. The end of the Sacrament.

1 Cor. 11. 24, 25, 26. The Sacraments { 1. Repreſent. 2. Exhibit. 3. Seal.

1. They repreſent, and ſet before our eyes under corporal and viſible Elements, what Chriſt hath done for us. For example, the bread broken, Chriſts body crucified; and the wine poured out, his blood ſhed for us. And in this reſpect they are called Signs and Monuments of his love: Signs of Heavenly things.

2. But this is not all, for they exhibit alſo: In them, that grace is truly given, which by the

the Signs is repreſented. All indeed receive not the grace of God, that receive the Sacrament of Grace. But by them grace is offered to all the Church, though exhibited only to the faithful: for upon the performance of this order, he actually makes over, and conveys ſo much grace and favour unto us, as at that time is uſeful for us: ſuch is, *a* Pardon of ſin, Reconciliation to, and acceptance of our Perſons, ſtrength to do what he requires; Of all which, the Sacrament is a means. *Canalis gratiæ*, The Conduit-pipe of Grace.

a Luc. 22. 19. Tit. 3. 5.

3. They are pledges to aſſure us of this Grace.] For the Sacrament is as it were a pawn left us by God in the hand of the Miniſter, to give us acquieſcence, and ground of confidence, that the graces promiſed ſhall be ſurely performed. Of which that we doubt the leſs, it is called a *b* Seal. For God, not content with the general offer of his *c* Promiſes, out of his meer mercy, hath thought fit to ſeal them to every particular Believer, having a regard thereby to their infirmity.

b Rom. 4. 11. *c* Gen. 17. 11. Gen. 12. 3.

In an Indenture we have the Conditions agreed upon betwixt both parties, ſet forth and repreſented, after ſealed and delivered. A Covenant God hath made with man for Salvation and for Grace; without which, Salvation cannot be had: and by the Sacrament it hath pleaſed him, as in a fair Deed to repreſent it, to convey and make it over, to ſeal and deliver it unto us.

But this repreſentation, and exhibition of that grace here ſignified, muſt not be referred to the eye of the body, but to the ſoul of the Believer; ſince it is ſpiritual. And ſpiritual we call it for two reaſons:

1. Firſt,

1. First, because of the Author, the Holy Spirit; that, by a secret and wonderful operation brings to pass, that the virtue of the blood and merit of Christ, by the intervening of the flesh, sacramentally communicated to us, should pierce even to our souls.

2. Secondly, because Faith, the instrument by which we receive the Seal of the Covenant, is a gift of the Spirit, which by apprehending and applying, unites the signs, and the things signified, which in their own nature are far dissonant.

Quest. How many parts be there of the Sacrament?

Answ. *Two: the outward and visible sign, and the inward spiritual Grace.* This answer may be understood partly by what hath been said, and partly by what shall be said hereafter, Of Baptism.

Quest. What is the outward visible sign or form in Baptism.

Answ. 1. *Water.*

2. *Wherein the person Baptized is dipt or sprinkled with it.*

3. *In the name of the Father, of the Son, and of the Holy Ghost.*

Three things are here to be considered in this Answer.

1. The matter of Baptism; *Water.*
2. The Ceremony; *Dipping or Sprinkling.*
3. The form; *In the Name of the Father,* &c.

1. *Water.*

1. *Water.*

a Baptism is the door by which all enter into the visible Church, and is therefore administred to beginners in Christianity, who are to be initiated by *Water*. For in that Element only the baptized person is to be washed. The Scriptures and practice for this, are so evident, that it cannot be gain-said.

a 1 Cor. 12. 13. Gal. 3. 27. Mark 16. 16. 1 Cor. 1. 13. Mat. 3. 6.

b The end is, to wash away sin. Now in sin there be these two, *Reatus & Macula*: The guilt and the soil or spot. *c* The guilt to which punishment is due: the spot, by which we grow *d* loathsom in the eyes of God.

b Acts 22. 16.

c Rom. 6. 23.

d Ezek. 16.

The Scruple then here is, How water can wash away the spots of sin? To clear it in brief: The truth is, it could not, it is no water-work, no, not if you put to it Nitre, much *e* sope, Fullers-earth, or the herb Borith; all will not do, the soil will not off so. *f* Blood must be put to it. The blood of the Son of God, of which this water is but an *outward sign*: and that alone hath an efficacy to purge from sin and *g* uncleaness. This blood is λυτρὸν, a ransome and price sufficient to remove the guilt and punishment, and it is λυτρὸν, a *h* Laver to wash away the soil and spot.

e Jer. 2. 22.

f Heb. 9. 22. 12. 14.

g Mar. 20. 28. 1 Tim. 2. 6.

h Tit. 3. 5 Zac. 1. 12, 13.

2. *Wherein the person Baptized is dipt, or sprinkled with it.*

The Ceremony here used, is { *Dipping*, or *Sprinkling*.

Vide Cypr. *epist.* 76. *ad Magnum.*

Our Church then makes the action indifferent; whether it be *Immersio*, or *Aspersio*, dipping

ping or sprinkling, is left to discretion: for
a 1 Pet. 1. 2. Heb. 12. 24. neither are essential to Baptism, but belonging to the Ceremony of it, and therefore are to be regulated by charity.

b Rom. 6. 3, 4. Col. 2. 12, 13. 1. *b Diving* or *dipping* best represents our burial to sin and rising to a new life, and was at first in use in warmer Countries, when the greatest part who were baptized, were *adulti* or grown in years.

c Ezek. 36. 25. Numb. 19. 18, 19. 2. But when the Gospel was spread into colder Regions, *sprinkling* c instead of *dipping* was thought sufficient; to which that place of the *Hebrews*, 12. 24. gives countenance, where mention is made of the *blood of Christ*, and the *blood of sprinkling*; and again, 1 *Pet.* 1. 2. *Sprinkling of the blood of Jesus Christ*. And indeed I see no reason, that as in the other Sacrament, a spoonful of wine is as significative as a greater quantity, so here a handful of water should not be as significative as a whole River.

Heb. 9. 21. Farther, this custom of *Sprinkling* is of great antiquity in the Church, as appears by the 76 Epistle of *Cyprian*, the latter part of which is written in the defence of it. *Tertul.* also *de pœnit. cap.* 6. speaking of Baptism, calls it, *aquæ unam asperginem*, the one sprinkling of water. And *Gregory* the first aknowledgeth that it was in use in the Western Church. There are who conceive probably that the Apostles themselves used sprinkling, as well as dipping, since we read of some baptized by them in houses as

Acts 10. 47. well as Rivers.

3. In

3. *In the Name of the Father, and the Son, and of the Holy Ghoſt.*

This is the form of Baptiſm: and it never was, nor never may be omitted. For, ſhould theſe words be left out, the Baptiſm is Null. Mat. 28. 18. It was the pleaſure of our Saviour, that theſe words ſhould be retained for theſe reaſons:

1. That we may know, that what the Miniſter doth, he doth not of, or from himſelf, or of his own head, but by Commiſſion, Command, and good Authority, even by the Authority of the whole Trinity. And therefore what he doth, is of the ſame validity, as if God the Father, Son, and Holy Ghoſt ſhould baptize. Since it is in their name, their power, their authority.

2 For the comfort and aſſurance of thoſe who are baptized, that the whole Trinity do ratifie and confirm, what is promiſed and ſealed in Baptiſm, to wit, remiſſion of ſin, and acceptance to favour.

3. This lays an obligation upon the baptized perſon, and that divers ways.

1. To acknowledge theſe three Perſons, and conſequently his whole Creed: to believe in God the Father that made him, God the Son that redeemed him, and God the Holy Ghoſt, that ſanctified him, and all the elect people of God.
2. As he acknowledges theſe three, ſo alſo to deliver himſelf to be taught by theſe three, and no other, in the Myſteries of his Religion. This S. *Paul* intimates, when he asks the *Corinthians*, In whoſe Name were you baptized? *What? were you* 1 Cor. 1. 13.

baptized in the Name of Paul? as much as to ſay, You ought to be his Scholars, in whoſe Name you received your Baptiſm, and to whom then you bound your ſelves: Which being not the name of *Paul* nor *Cephas*, but the Trinity, you ought to receive that alone for infallible truth, which is taught you by the Trinity, and not to pin your faith upon the opinions of men.

3. To be an obedient ſervant, to invocate, to give honour to theſe three Perſons, and to live by their rules and directions, to be a hearer, and a willing doer of their Commands.

Upon which conditions being by Baptiſm admitted into the Church, he hath aſſured to him, what grace God hath by Covenant promiſed.

Queſt. What is the inward and ſpiritual grace [in Baptiſm?]

Anſw. *A death unto ſin, and a New birth unto righteouſneſs. For, being by Nature born in Sin, we are hereby made the Children of Grace.*

1. In the Queſtion, the word *Grace* ſignifies a ſpecial favour, made over to the baptized in the Sacrament. And this is called,

2. *Spiritual*, as chiefly belonging to the ſoul of man, his immortal Spirit.

3. And *inward*, that howſoever the Symbols by which this grace is repreſented, be the object of the ſenſe; yet the grace it ſelf is not ſeen, but inwardly conceived and received by the baptized.

In the Anſwer, we are to conſider,

1. What this Grace is.

2. The

2. The reaſon why it is neceſſary.
3. The benefit we receive by it.

1. *A death unto ſin.* 2. *And a new birth unto righteouſneſs.*

Except, ſaith our Saviour to *Nicodemus*, *a man be born again of water and the ſpirit, he cannot enter into the kingdom of God*, out of which the wiſeſt Divines (in reſpect of Gods Ordinance) have collected the neceſſity of Baptiſm, which is not only a Laver, but the Laver of our Regeneration; as I may ſo ſay, the midwife that brings us to this *New birth*. Joh. 3. 5. Tit. 3. 5.

a In our firſt birth we were dead in ſin, in our ſecond *b* birth dead to ſin; in our firſt, alive to our own luſts and affections; in this ſecond, quick and lively to righteous actions. In a word, of ſlaves of ſin and death, made free-men and ſervants of life and righteouſneſs. And theſe two acts of our regeneration, move betwixt two terms from one to another, from Death to Life. The firſt of which is *c* mortification, which is the weakning, the deading, the putting off ſin, and the ſlaviſh drudgeries, and imperious commands of ſin, from our mortal body: The other is *d* vivification, which is the performance of thoſe actions of living men, that are quickned by the ſpirit, ſerving God all our days in righteouſneſs and holineſs.

a Epheſ. 2. 1. *b* Coloſ. 2. 13. Rom. 6. 16. Rom. 7. 14, 23. 1 Pet. 2. 24. *c* Col. 3. 5. *d* Epheſ. 2. 1. Rom. 7. 6.

And the ancient manner in Baptiſm, the putting the perſon baptized under water, and then taking him out again, did well ſet forth theſe two acts, the firſt his dying; the ſecond his riſing again.

1. That which is here taught, is the Doctrine of S. *Paul*, Col. 2. 12. *Ye are buried together*

gether with Christ in Baptism, in whom also ye have risen, &c. Into the grave with Christ we went not; for our bodies were not, could not be buried with his; but in our baptism by a kind of *Analogy* or resemblance, while our bodies are under the water, we may be said to be buried with him; and all that dwells in, and adheres to, our mortal bodies; that is, the whole body of sin is then buried, when the power thereof is weakned, repressed, and as
Rom. 6. 6. a dead carkass covered with earth, removed out of our sight, so bound with grave-cloths, it cannot stir, and carry a man whither it pleases; to act, what, as a Tyrant, it commands. This is it, with which S. *Paul* presseth the *Romans*, chap. 6. 3. *As many of you as were baptized into Christ, were baptized into his death.* This is the first part of the grace received in Baptism.

2. The second is a *New birth to righteousness*, which the Apostle also in this place to the *Colossians* puts us in mind of, when he adds, *ye are also risen with him:* as the baptized did *emergere*, or arise, out of the water. And under this term of Resurrection, he sets forth that *New life*, which those who are new-born begin to live.

And New it may be well called, because it
Mat. 7. 16. proceeds from a new principle, and hath new effects. As every thing is in *essendo* Being, so it is in *operando* Operation. As is the cause, such must the effect be: for, *do men gather grapes of thorns, or figs of thistles?* The principle is here good, and therefore what flows from it must be good also. That principle that moves the Christian, is not the will of the flesh,
Joh. 1. 13. 1 Cor. 12. 13. or his corrupt heart, but the spirit of Christ, and sanctifying grace, that works in the heart. The

author

author of this life is not nature, but grace, and therefore the fruits are new and gracious; not the old works of the fleſh, adultery, contention, envy, murder, drunkenneſs, hereſies, *&c.* But charity, joy, peace, goodneſs, faith, *&c. Gal.* 5. 19.

Theſe two are always knit and joined together. For as Chriſt remained not under the power of death, but roſe from thence, ſo by the virtue of his death, and reſurrection, we do not only die unto ſin, but we alſo ariſe, that we may live to righteouſneſs, 1 *Pet.* 2. 24. Which ſelf-ſame is ſaid by S. *Paul*, *Rom.* 6. 5. If being planted with him, we have grown up into the ſimilitude of his death, we ſhall grow up alſo in the ſimilitude of his Reſurrection. But obſerve that it is in him, or with him, that we know from what fountain this mortification and vivification flows. From our ſelves it is not, which the Catechiſm minds us of, in the reaſon following. Eph. 2. 5, 6.

2. For being by *Nature born in ſin.*

That is, conceived in ſin, and born in iniquity, polluted no leſs in ſin from the womb, than an infant in his mothers blood; we can have no principle in our ſelves, or from our ſelves to move us, to put ſin to death, or give life to righteous actions, rather the clean contrary, becauſe we are born with ſtrong inclinations, and propenſions, which would certainly engage us in a courſe of ſin: in our Baptiſm it is that this ſtrength is given us by Chriſt, that will enable us to get out of that ſervile and dangerous eſtate. So it follows, Pſal. 51. 5. Ezek. 16. 1, *&c.* Rom. 7. 5, 8, 18, 23.

3. *We are hereby made the Children of Grace.*

Children of grace, and therefore enabled to do the works of grace. Which work flows not immediately from the Sacrament, but from the power of Chriſt, and his Spirit that works by the Sacrament. The rule of the School is ſound, and to be retained, That *Sacramenta ex ſimilitudine repræſentant, ex inſtitutione ſignificant; ſed ex virtute Chriſti ſanctificant.* Sacraments by reſemblance repreſent, by inſtitution ſignifie; but by the power of Chriſt they ſanctifie. *Solus Spiritus rem Sacramenti nobis confert,* Cypr. *de Bapt.* It is the Spirit alone that gives the thing, the grace here mentioned, to *die to ſin*, and *live to righteouſneſs*. Where note,

2 Cor. 3. 6. Rom. 1. 12, 13. Epheſ. 2. 22.

1. That this death, and new birth, is not the reſolution to forſake ſin, and live a godly life, for this is ſuppoſed before Baptiſm, and that which makes a man capable of it, as the queſtion evidently ſheweth.

Dr. Hammond Pract. Cat. ſect. 2. p. 260.

2. Neither is it an actual forſaking of ſin, nor leading a new life, for that is a conſequent of Baptiſm, and muſt be done all the life after, till a man become a perfect man in Chriſt Jeſus.

Eph. 4. 13.

3. But this grace given in Baptiſm, is a ſupernatural ability to die to ſin, and live to righteouſneſs, to empower us to make larger progreſſes in Chriſtianity: which, though it will never abſolutely be perfect in this life, yet it may enable us to perform ſuch ſincere obedience, that God will accept, pardoning all the faults, and failings; and bound we are to improve this grace, and to co-operate with it all our days.

Phil. 2. 12, 13.

Queſt.

Queſt. What is required of perſons to be baptized?

Anſw. 1. *Repentance, whereby they forſake ſin.* And,

2. *Faith, whereby they ſtedfaſtly believe the promiſes of God, made to them in that Sacrament.*

Theſe two are the qualifications that are requiſite in thoſe who are baptized; and ſo much the queſtions there propoſed do evince: One whereof is about our forſaking the Devil, World, and Fleſh, which is an act of repentance. The other about our believing the Articles of the Creed, which is an Act of Faith. Acts 10. 4. Joh. 3. 10.

1. *Repentance* is a neceſſary condition in all that ask Baptiſm for themſelves, it being the *removens prohibens*, that which removes what ſhould hinder the grace we expect in Baptiſm: for though it merit no favour, yet it diſpoſeth the man, and makes him capable of mercy.

Neither can we find any man of age admitted to Baptiſm without the profeſſion of it. Mat. 3. 6. *John* the *Baptiſts* Sermon was, to all that came to *Jordan*, *Repent*; and thoſe that were baptized by him confeſſed their ſins: And S. *Mark*, cap. 1. 4. ſays plainly, that *He preached the Baptiſm of Repentance.* And to this S. *Peter* exhorts the *Jews*, Act. 2. 28. *Repent and be baptized every one of you*, &c.

And what kind of Repentance is requiſite, the word in the Greek Text imports, for it is μετανοῖτε, change your minds; a *Tranſmutation* is neceſſary, not only a *Tranſmutation*; Ezek. 18. 31, 32. for till the mind be changed, the life will never be changed as it ought to be.

But upon this change within, the change without will certainly follow: our good notions, and our good motions inwardly, will Mar. 3. 8.

bring forth fruits worthy of repentance outwardly: of which the chief is here reckoned; which is,

1. *That we forſake ſin.*

Joel 2. 12,13. Prov. 28. 13. Heb. 12. 1. Heb. 10. 26. Rom. 6. 12.

Not only that we be toucht with the ſenſe of it, grieve for it, confeſsit, or reſolve againſt it: But that really, ſincerely, actually, we ſhake hands with it, and forſake it: ſo that, though weakly, we fall into it, yet wilfully we will not commit it, nor obſtinately continue in it; it ſhall *never reign in our mortal bodies.*

2. *Faith, that they ſtedfaſtly believe the promiſes of God made to them in this Sacrament.*

Mark 16. 16. Heb. 11. 1.

The other qualification is *Faith*, and this is neceſſary, becauſe the promiſes of God have not the effect upon us, till they are accepted by us, and it is faith only that can apply them: and therefore it is neceſſary, *Col.* 2. 12. *Qui Baptiſmum putat carnali ratione conſiſtere, hic non eſt ſpiritualis; nec donum cœleſte poteſt conſequi, qui ſe per aquam, non per fidem, commutari credit.*

Auguſt. *q.* 59. *ex* N. T.

1. And the reaſon is firm and evident: Becauſe Chriſt is the Subſtance of the Sacraments, the virtue and life of them is from Chriſt: But Chriſt is not received nor laid hold on by an Infidel. Such men, *Quod corde ſicci ſunt & mente aridi, lambunt quidem illi petram, ſed inde nec mel ſugunt, aut oleum. Cyprian.*

2 Cor. 7. 1.

2. The object of this faith is particularly the promiſes of God made in this Sacrament, which are, Pardon for ſin, and ſtrength againſt ſin; which being promiſed upon the former condition

condition of repentance, no man can with a good conſcience lay hold of thoſe promiſes, but he that is a true penitent.

3. They are to be believed ſtedfaſtly, and there is all the reaſon in the world for it, becauſe they are the promiſes of God: He is immutable, *in him there is no ſhadow of change*: He is All-ſufficient, Omnipotent, *able to make good what he hath promiſed*: To ſtagger then in the promiſes, is in effect, to make him a mutable God, a God that can repent, and will not keep his word; or elſe an impotent God, one unable to make good what he hath ſpoken. No, no; *Hath he ſaid, and will he not do it*? Yes certainly, If we fail not on our part, Chriſt will not fail on his: If we do repent and believe the Goſpel, no power of Heaven, on earth, in hell, or malice of Satan ſhall ever be able to deprive us of our part of the promiſes made to us in this Sacrament. Only remember this, that Chriſt, that hath made a promiſe of grace to a penitent Believer, hath made no promiſe at all to an impenitent Infidel.

Heb. 10. 23. Heb. 6. 17, 18, 19. Num. 23. 19.

4. I add this in the cloſe, That Baptiſm is of ſpecial uſe through a Chriſtians whole life. It is but once adminiſtred; but the virtue and efficacy thereof grows not old by time.

1. In all thy fears and doubts, look to thy Baptiſm, and the promiſes of God then ſealed to thee. Lay hold on them by faith, and thou mayeſt have actual comfort.
2. In thy failings, ſlips and revolts, to recover the ſooner, look back to thy Baptiſm. New Baptiſm ſhall not need: the Covenant and Seal of God ſtands firm, and changeth not. 3. Renew

3. Renew thy Repentance, Renew thy faith in thoſe bleſſed promiſes of grace, ſealed and ſecured in Baptiſm, and then expect all good from Gods free mercies in Chriſt, although thy performances fall very ſhort; though thou art an unprofitable ſervant.

Queſt. Why then are children baptized, when by reaſon of their tender age, they cannot perform them? that is, Repent and Believe.

Anſw. *Yes: they do perform them by their Sureties, who promiſe and vow them both, in their names: Which when they come to age, themſelves are bound to perform.*

This is an excellent Anſwer, and being well examined, will prove ſatisfactory. For it ſhews,

1. How children perform this promiſe for Faith and repentance.

2. That they are *bound* to perform the promiſe, *when they come to age*, if they mean to have a part of the grace promiſed by God in Baptiſm.

1. For the firſt, Children perform not this promiſe in Baptiſm at that time Actually, *that is*, they do not then actually repent and believe, neither is it neceſſary they ſhould. For Baptiſm, is not the Covenant, but the Seal of it, and the Seal may be ſet, where theſe are wanting. This is evident in the caſe of Circumciſion. With *Abraham* God eſtabliſhed the Covenant, and the Seal was to be ſet in the fleſh of his child, and thoſe children, that come of his loins, at eight days old; to whom no man can attribute Faith and Repentance. And why any man ſhould tye children, that

Gen. 17. 9.

enter

enter now into the ſame Covenant, and are to be ſaved upon the ſame grounds, to harder conditions than thoſe Infants were then bound, ſeems to me very unreaſonable and uncharitable. If want of faith and repentance could render the children of Chriſtians uncapable of Baptiſm; out of queſtion, the ſame defects would have rendred the ſeed of *Abraham*, before they came to age, uncapable of Circumciſion: But this it did not them; therefore neither theſe.

Neither ought it ſeem ſo ſtrange to any man, that one ſhould engage for another, a man for a child, ſince we ſee it done in civil contracts. Mortgages, Bonds, Eſpouſals, are taken and made in the names of children, of which they are as utterly ignorant, as what at Baptiſm is for them undertaken. Thus much will be confeſſed: But can it be thus in Church Covenants? Can the father, or any other be engaged for the ſon? And will ſuch an engagement be accepted of God? Yes, it may be done, and will be accepted. This is evident out of the Scripture: *Moſes* did engage the little ones, as well as their fathers, to keep the words of the Covenant (for ſo it is called four times in that Chapter) telling them, that *He called them together, little ones and all, to enter into Covenant with the Lord their God, and into his Oath.* And thus concludes the Chapter, *The ſecret things belong to the Lord our God, but thoſe things which are revealed, belong to us, and to our children for ever, that we may do all the words of this Law.* As if *Moſes* had ſaid, The riſe and ground of this is a ſecret, and unſearchable; no reaſon of it can be given, but Gods will and love. It pleaſed him to have it ſo. But that he would ſo have it,

Deut. 29. 11.

Verſ. 12.

it

it is revealed and *it belongs to us, and our children*, and is a standing Law to be observed by us, and our children for ever: of which, yet this reason is rendred at the 18 vers. *Lest there should be among you any man, woman, or family, or tribe, whose heart turneth away this day from the Lord our God, to go and serve the gods of the Nations, lest there should be among you a root that beareth gall or wormwood.* A root, to which nothing more like than a child: the child then, sure, was that root to be engaged by Covenant, lest that bitter fruit be brought forth.

2 Chron. 26. 13. At *Jehoshaphat's* Fast, there was present all *Judah, with their little ones, their wives, and their children.* Why the little ones? The children certainly, many of them at least, knew not what belonged to the Fast, nor the Fear they were in from the Nations. But all the promises that God had made, belonged to them, as well as their fathers; and of these their fathers put God in mind, and brought their children with them to join with them in the petition, and pressing the promise (though they actually knew not what it meant) that God might be more powerfully moved.

Vers. 7.

What should I say, that the light of nature taught the *Ninevites* this truth? for in their repentance, not the greatest only, but the least were ingaged to repent and fast, and cry mightily to God. Alas, those Innocents, that *knew not their right hand from their left*, knew not what was done, nor why it was done, and yet the injunction was laid upon them. And who can tell, whether God were not moved more for their sakes than their parents? Sure I am that God useth this as a motive of his

mercy

mercy to *Nineveh*, *Thou hadſt pity on the gourd*, &c. *and ſhould not I ſpare* Nineveh, *that great City, wherein are more than ſixſcore thouſand perſons, that cannot diſcern their right hand from the left.* Jonah 3. 5. Jonah 4. 10, 11.

All that hath been ſaid hitherto, tends only to this end, that it is no abſurdity to affirm, that the little ones are part of the number of thoſe that entred into Covenant with God, and ſo may enter into this Covenant made in Chriſt, by the parity of reaſon. Then again, to ſhew, that a father may undertake a religious duty for his child, though the child underſtands nothing of it, with which undertaking yet God is pleaſed; and farther I preſs not theſe inſtances.

But what now, if I ſhall make it appear, that there is a command for the Baptiſm of Infants? To my underſtanding there is great light given to it out of that Commiſſion our Saviour gave to his Diſciples: Πορευθέντες μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς, &c. Before I hence make my inference, I ſhall propoſe, *quædam poſtulata*, certain Propoſitions, ſo reaſonable, that I conceive they will not be denied. Mat. 28. 19.

1. That the Apoſtles by theſe words receive a Commiſſion for the promulgation of the Goſpel, and a Command to execute it.

2. That *all Nations* ſtand here in oppoſition to the *Jews*: For the Commiſſion, *Mat.* 10. 5, 6. was particular to ſeek the loſt ſheep of the houſe of *Iſrael*, and an expreſs prohibition in it, that they go not into the way of the *Gentiles*, &c. But now their Commiſſion is enlarged, and become *œcumenical*. *Go and diſciple all Nations*: Preach the Goſpel to every creature. Mark 16. 15.

3. That

3. That a Nation is a Society of men, which comprehends under it *Singula generum*, without diſtinction of ſex, condition, age. And this is evident: for a child as ſoon as born, is a free Denizon. His birth makes him capable of all the privileges of that Nation.

4. That all *Nations* here muſt be of the ſame extent, as that Nation to which it is oppoſed, *viz.* the *Jews*. But the Jews, *Singula generum*, of what ſex, condition, age ſoever, were within the Covenant, and therefore *all Nations* in the ſame manner were within the Covenant. S. *Paul* ſo argues: The *Gentile* is engrafted as the *Jew*; but the *Jew* was engrafted with his children, and conſequently the *Gentile*.

Rom. 11. 15, 16, 17.

5. That this word μαθητεύσατε, rarely occurs in any Claſſique Heathen Author, if at all, and therefore muſt be taken in a Church ſenſe.

6. That this word in propriety of language ſignifies, not to teach, but to make a diſciple, or bring under Church-diſcipline, or in a capacity to be taught, making this form of Baptiſm their Ceremony of receiving them.

7. Laſtly, that it is not ſo apt to render it *Teach* in this place, becauſe that duty is enjoined in the following words. The ſenſe then will run far eaſier thus, Go, and enter into your School all Nations by Baptiſm; and all that are ſo brought and received, inſtruct and inſtitute them in the Chriſtian Faith. Which interpretation may be juſtified by that parallel place, *Joh.* 4. 1. *The Phariſees heard that Jeſus made more diſciples and baptized, than John*: where, to make diſciples, and baptize is all one with the phraſe here μαθητεύσατε Βαπτίζοντες, and preſuppoſeth not any precedent inſtruction but rather as a ſubſequent.

Let

Let then this Commiſſion to the Apoſtles have its full extent, let πάντα ἔθνη, *all Nations* take in, as it uſually doth, all of every Nation: and muſt (for otherwiſe the oppoſition will be lame and imperfect) Men and Children among the *Gentiles*, as it did men and children among the *Jews*. Interpret μαθητεύσατε in his proper and genuine ſignification, which is to diſciple, or enter into a School to be taught (which alſo beſt agrees with the ſcope of the Text) when the Scholar ſo admitted ſhall be capable of teaching, and the ſenſe of the Commiſſion will be this: Go forth, and make not the Jews only, as by virtue of the former Commiſſion, your Diſciples; but the *Gentiles*, and their families, your Diſciples alſo; and upon their conceſſion baptize them, and teach them to keep whatſoever I have commanded.

And that this was the Apoſtles ſenſe of Chriſts words, and opinion of his inſtitution, will appear two manner of ways.

1. Firſt, by one conſiderable remain or footſtep of it in S. *Paul*'s Epiſtle to the *Corinthians*, 1 Cor. 7. 14. *Elſe were you children unclean, but now they are holy*; which word, being not poſſible to be underſtood in that place of inherent holineſs, muſt be underſtood of relative, that is, *holy*, as they ſtand in relation to their admiſſion into the Church by Baptiſm. 2. Then again ἀκάθαρτα, *unclean*, is in S. *Peter*'s ſenſe, ſuch who might not be received into the Church: and then ἅγια, *holy*, which is ſuch as are oppoſed to it, muſt neceſſarily ſignifie thoſe children who may be admitted. 3. Laſtly, were not this the importance of that place, there were no privilege imaginable, no Sanctity which could be attributed to the Infants of Chriſtians, which could not belong to the Infants

Acts 10. 14.

Infants of Heathens also; which yet is affirmed of the one, and denied of the other, by the Apostle.

2. The perpetual and uninterrupted practice of the Primitive Church, even from the Apostles time; To which the most ancient Fathers give an ample Testimony, whose evidence because it is fully set down by that walking Library D. *Hammond* in his Tract of Baptizing of Infants, *à* Sect. 39. *ad* 57. I will therefore spare the transcription. In brief only, One delivers, that Infants are thought worthy of Baptism: Another, that they are born again to God: A third, that they are Candidates of Sanctity, and holy by the prerogative of their birth: A fourth, appointed God-fathers: A fifth, that according to the custom of the Church, Baptism is given to Infants, and affirms it to be an Apostolical Tradition; so doth another: A sixth commands, Baptize your little ones: A seventh, as to the case of Infants which thou saidst were not to be baptized——it was far otherwise determined by all in our Council; we all judged, that the mercy and grace of God was to be denied to none that was born of men.

Just. Martyr. Irenæus, Tert. Hyginus, Origen, Dionys. Areop.

Cyprian. Clem. Rom.

De Baptismo cont. Donatist. *l.* 4. *c.* 24.

And he concludes with *Augustine*'s testimony, which is full and very observable, *Nemo nobis susurret*, &c. Let no man whisper to us other Doctrines. This the Church hath always had, always retained; this it hath received from the faith of the Predecessors; this it keeps perseveringly to the end: and upon it delivers that known rule, *Quod universa tenet Ecclesia, nec Conciliis institutum, sed semper retentum est, non nisi authoritate Apostolica traditum rectissime creditur*, That which the universal

univerſal Church maintains, and was not inſtituted by Councils, but always continued, is moſt rightly believed to be delivered by the Apoſtles authority.

3. And methinks this is highly conſonant to reaſon: for were it otherwiſe, the Apoſtles Commiſſion would be ſhorter under the Goſpel, than the Command for Circumciſion under the Law. That would be for the whole Nation, children and all: This to part of Nations, and ſo all ſhould not be all. The promiſe made to the *Jew and his ſeed* ſo ſoon as born; The promiſe made to the *Gentile and his ſeed* after he is at age: A *Jewiſh child*, made a Covenanter whether he actually believe or no: a *Chriſtian* caſt aſide till he can make it appear, that he believes and repents. It behoves them to ſhew ſome diſparity in the infant Jew, and the infant Chriſtian, leſt they faſten upon the Almighty, in the reception to the ſame Covenant, προσωποληψίαν reſpect of perſons, which I know they dare not. And this would be thought on alſo, what a diſcouragement this had been to the Jew to turn Chriſtian, if with the father, the Child ſhould not have been admitted to the Covenant, and have a right to the Seal, which in his Judaiſm he had, and ſo the Child be in worſe caſe under *Chriſt*, than he was under *Moſes*.

Be it that we find no mention in Scripture of any child baptized, can any man thence rationally conclude, that none was? How many matters of fact were done by the Apoſtles, of which thoſe ſacred Oracles are wholly ſilent? Who ever read in Scripture that any woman ever received the Euchariſt? And yet he would be thought a man of a ſhort diſcourſe, who would thence collect, that none of the female ſex were in the Apoſtles days admitted to the Lords Supper.

But the Anſwer that will fully ſatisfie this ſcruple, is this, Though an argument, drawn negatively from Scripture *in Credendis*, in things to be believed as Articles neceſſary to ſalvation, is of great force: yet *in Agendis*, in many things to be done by Chriſtians (as among other this one of baptizing Infants) it is very weak. This may not be believed, becauſe not written, is true and of great ſtrength: This may not be done, becauſe it is not written that ever it was done, is very fallacious, and concludes not.

To knit up all, Thoſe who are of years are bound to make a profeſſion of their Faith, and Repentance; to be taught the truth of this myſtery, and not to be admitted to Baptiſm without it; for being of age, and of their own choice and deſire to be made members of a Church, good reaſon it is they ſhould oblige themſelves to the conditions made known unto them. But for thoſe who deſire it not, nor can deſire it through an unavoidable deficiency, yet have a right to it, becauſe they are the *children of believing parents*, (*for, if the root be holy, ſo are the branches*; and again, *your children are holy*) charity requires that others deſire it for them. Theſe have been taught, and known on what conditions they are to be entred. Theſe know that Chriſt *commanded little Children to be brought unto him.* Theſe know that *He laid his hands upon them, and bleſſed them*, and therefore they earneſtly believe that he will embrace them in the arms of his mercy, and give unto them everlaſting life: and therefore in this faith and confidence they engage for them *.

Rom. 11. 16.
1 Cor. 7. 14.

* Ἀξιοῦνται δὲ τῶν διὰ Βαπτίσματος ἀγαθῶν τὰ βρέφη, τῇ πίστει τῶν προσφερόντων αὐτὰ τῇ Βαπτίσματι. q. 56. Juſtin. Martyr. reſp. ad Orthod. Children are allowed to enjoy the good things that come by Baptiſm, by the faith of thoſe who bring them to Baptiſm.

Yea,

Yea, but will the faith of the Surety, any way benefit the infant? Yes it may, ſo far as it is intended: that is, to make the infant by Baptiſm to be received into the Congregation of Chriſts flock, and to give him a right to the Promiſes of the Covenant. Did not the faith of the *Centurion*, *a* that came to Chriſt for his ſervant, effect a cure upon the ſick man? Did not the faith of thoſe, that let down *b* the bed-rid man through the tiles, move our Saviour to *c* cure him? Did not the faith of the woman of *Canaan*, that came to our Saviour for her little Daughter, work compaſſion in him, and out of compaſſion to heal her? Say then no more, but the faith and charity of one may be powerful with God for another; eſpecially when we are encouraged to it, as in this caſe we are, by his own words, d *Suffer little children to come unto me, for of ſuch is the kingdom of God.* In the Faith of the Church upon Gods Covenant, the child is preſented, and no ſober man can doubt, but it will be accepted by him.

a Mat. 8. 5.
b Mat. 2. 5.
c Mat. 15. 28.
d Mar. 10. 14.

In which, becauſe they, and thoſe who contract for them, are by interpretation but as one perſon, the conditions agreed upon bind them no leſs, than if it had been their own act, if they mean to have any benefit by the contract or engagement: Which is the next point.

2. *They are bound to perform the vow and promiſe when they come to age.*

Repentance is a firm reſolution of amendment of life; Faith and apprehenſion of Gods promiſes: For the performance of which the Sureties engage, but not abſolutely, that the

child ſhall do it, for that is beyond their power to undertake: But conditionally, that he ſhall do it, or elſe have no benefit by their Engagement.

When he comes to age then, or years of diſcretion, he is to be put in mind, what a ſolemn vow, promiſe, and profeſſion his Sureties have made to God for him, and then he is put to his choice, whether he will ſtand to them, or reject them, no otherwiſe than thoſe, who are married being children, have a choice when they come to years, whether that contract made by their friends or parents ſhall bind them; ſtand a ratified marriage or no.

1. If they will diſclaim, and renounce, they may: But withal then they muſt know, that they diſclaim and renounce all right, title, claim, or intereſt in the Promiſes of Chriſt, they caſt him off, tread his blood under foot as an unholy thing; muſt not expect any ſtrength from Chriſt againſt temptations, and ſo are left in the power of all ſin and villainy: In a word, they renounce a pardon of ſin, and the claim they might have to an inheritance in Heaven.

2. But if they give their conſent, and allow of what their Sureties did undertake (which is ſuppoſed) then they ſtand obliged and bound actually to repent, & believe, to obey Gods Commandments, and lead a Chriſtian life in righteouſneſs and holineſs. For he that doth otherwiſe, breaks his vow, perjures himſelf, forfeits his pardon, makes his prayers and whole ſervice of no acceptance, is a vaſſal and a ſlave to his own Corruptions, being deſtitute and deprived of that ſtrength by which he ſhould ſtrive againſt them, and conquer them.

All

All which ſad conſiderations, I doubt not, will ſo far work upon a man, who hath the uſe of reaſon, that, as he cannot chuſe but confeſs it a great Act of charity in his friends ſo early to engage for him in ſo beneficial an Indenture: ſo alſo, to acknowledge that he is bound to ſtand to their engagement, and to obſerve the conditions of it through his whole life.

Of the Sacrament of the Lords Supper, or the Euchariſt.

Queſt. WHy was the Sacrament of the Lords Supper ordained? Luk. 22. 19. 2 Cor. 11. 24.

Anſw. *For the continual remembrance of the Sacrifice of the death of Chriſt, and the benefits we receive thereby.*

In which anſwer we have theſe Concluſions.

1. That Chriſt *died* for our ſins.
2. That this his *death* was a *Sacrifice*.
3. That this *Sacrament* was ordained for a continual *Commemoration*,
   1. *Of the death of Chriſt.*
   2. *Of the benefits we receive thereby.*

1. *That Chriſt died for our ſins.*

This propoſition is the conſtant aſſertion of the Scriptures, and needs no further proof, *Iſa.* 53. *Who his own ſelf bare our ſins in his body on the tree*, 1 Pet. 2. 24. With infinite other places. Sin is either committed as by *Adam*, and the Angels that fell; or inherited, as by us, and all *Adam*'s poſterity; or aſſumed, as

by Chriſt: and this way only *he was made ſin for us*: Not that he committed any ſin, for he was that *a juſt one*; nor that he inherited or contracted any, for *b* he was conceived of the Holy Ghoſt; but pleaſed he was *c* to ſtand in the place of ſinners, and to take upon him the iniquity of us all, that ſo the juſtice of God might take its courſe and proceed againſt him for us. Which juſtice becauſe it could not be ſatisfied without blood; *for without* d *ſhedding of blood there is no remiſſion*: he was willing to *e* humble *himſelf to death, even the death of the Croſs* for us.

a Act. 3. 14.
b Luk. 1. 35.
c Iſa. 53. 6.
d Heb. 9. 22.
e Phil. 2. 8.

2. *That this his death was a Sacrifice.*

And this death muſt be a *Sacrifice*, *He made his Soul a a Sacrifice for Sin*: and this was typed out by the old legal Sacrifices. Theſe were of two ſorts, either εὐχαριστικὰ, of praiſe or thanksgiving, of which I ſpeak not now: or elſe ἱλαστικὰ, or *b* propitiatory, or pacification; and ſuch was this of our *c* Saviour, a *propitiation for our ſins*. *a Sacrifice of a ſweet* d *ſmelling ſavour to God.*

a Heb. 9. 16. Iſa. 53. 10.
b Lev. 7. 11, 12.
c 1 Joh. 2. 2.
d Eph. 5. 2.

All the world lay under the curſe, *Gen.* 3. 17. All the goods of the world were not able to free man from the Curſe, Gold could not do it, nor the blood of beaſts. *e Heb.* 10. Not *ten thouſand rivers of oil*: as for man, the Lord of theſe, his hand was too weak too: *for no man could redeem* f *his brother from death, nor make agreement to God for him.* This is a work that he muſt *let alone for ever.*

Gen. 2. 17.
e 1 Pet. 1. 18. Mic. 6. 6, 7.
f Pſal. 49. 7.

It muſt be the Son of God only, that muſt be the *Sacrifice*, *g* or elſe there could be no ſatisfaction; his blood the *h* price, or elſe nothing bought; his life the ranſom, or elſe *i* nothing

g Eph. 5. 2.
h 1 Cor. 6. 20.
i 1 Tim. 2. 6.

thing redeemed. But this Sacrifice being offered, his blood being ſhed, his life laid down, then there was *k* λυτρὸν, a full ranſom; then there was ἀντίλυτρον, a ſufficient commutation; then there was ἱλασμὸς, a pacification made *l* for the ſins of the whole world. His perſon was the only *m* ſacrifice that God would accept: His blood the only *n* price, that God would eſteem. His death the ſole ranſome, *o* that God would receive for the tranſgreſſors.

k Mat. 20. 28.
l Rom. 3. 25. 1 Joh. 2. 2.
m 1 Pet. 2. 24.
n 1 Pet. 1. 19.
o Heb. 9. 15.

3. *That this Sacrament was ordained for a continual remembrance.*

This was a favour that would never be forgotten; and that we ſhould never forget it, he was pleaſed immediately before his death to ordain this Sacrament with this *Item, Do this in remembrance of me.* And the Apoſtle puts us in mind, that *So oft as we eat of this bread, and drink of this cup, we ſhew forth the Lords death.* For that is the firſt end.

Luk. 22. 19.
1 Cor. 11. 24.

1. *To be a remembrance of his death.*

For here we have Chriſt crucified before our eyes, repreſented lively before us as upon the Croſs: While as the ſigns of his bleſſed body and blood being ſundred the one of them from the other, the one is broken and the other poured out; remembring us how his ſacred body was broken with the crown of thorns, the ſcourges, the nails, the ſpear; how out of his wounded hands, feet, head, and ſide, there iſſued a ſtream of blood. This he intended by his inſtitution that we ſhould firſt remember. The other is,

Mat. 27.
Mark 15.
Luk. 22.
Joh. 19.

2. *The benefits we receive thereby*: viz. By his death.

In the flesh sin was condemned, which S. *Paul* calls ἀθέτησιν, S. *John* λύσιν, the destroying, loosing, or taking *b* away sin by the *Sacrifice* of himself once offered: which contains in it these particulars;

b Heb. 9. 26, 28.

1. *c* The remove of the guilt. *The blood of Jesus Christ purgeth us,*

c 1 Joh. 1. 7.

2. *d* The discharge from the sting. *There is no condemnation.*

d Rom. 8. 1.

3. *e* The weakning of the power. *The blood of Jesus Christ purgeth our consciences from dead works.*

e Heb. 9. 14.

4. *f* Reconciliation. *For we are by his blood reconciled to God.*

f Col. 1. 21, 22.

5. Eternal Redemption, *Eph.* 1. 7. 14.

6. Liberty to enter heaven. *By the blood of Jesus Christ, we may be bold to enter the holy place, by a new and living way, which is his flesh.* Heb. 10. 19, 20.

But of these I have spoken at large in the Creed.

Quest. What is the outward part or sign of the Lords Supper?

Answ. *Bread and wine which the Lord hath commanded to be received.*

Bread and Wine.

As in Baptism water was the outward element, so in this Sacrament is bread and wine; the bread represents his body, and the wine his blood: and there be who think, that our Saviour made choice of these, for that these, being the chief of our corporal preservatives,

are

are fitteſt to ſet forth our ſpiritual nouriſhment: but this I neither affirm, nor deny. That which is more material to know, is the change of theſe, which is wholly Sacramental, not in ſubſtance, but in uſe. For they remain bread and wine ſtill, ſuch as before in nature: but conſecrate and ſet a part to repreſent our Saviour's Paſſion, and exhibit and ſeal to a worthy receiver the benefits of that paſſion.

Great Diſputes there are how Chriſt is in the Sacrament. Some conceive, that for his preſence there, it is neceſſary that Chriſt be incorporated with the Sacramental elements. Others, that the bread and wine are changed into his very body. Others, who deny the ſubſtantial change, yet acknowledge his preſence, expreſs their meaning in different terms, thus: corporally and ſubſtantially ſay ſome; Sacramentally, ſay others; Typically and figuratively, ſay a third; Spiritually, ſay a fourth; Really, ſay the laſt. Conſubſtan. Tranſubſtan.

Mr. *Hooker*'s judgment to me in this difference of opinions ſeems very pious, that ſince that all are agreed that Chriſt is there, and ſeals his promiſes to a worthy receiver, and the queſtion is only *de modo*, of the manner how he is there, that diſputes and debates, enemies to piety, and abatements to devotion, be ſuffered to take their reſt, *&c.* What theſe elements are in themſelves it ſkills not: it is enough that to me, who take them, they are the body and blood of Chriſt: His promiſe in witneſs hereof ſufficeth, his word he knoweth which way to accompliſh; Why ſhould any cogitation poſſeſs the mind of a faithful Communicant, but this? O my God, thou art true! O my ſoul thou art happy; Yet will I venture to bring my pitcher, and try if that cool *Eccl. pol. lib. 5. ſect. 67.*

cool water may not allay the flame. My intention is to put the faireſt interpretation upon different expreſſions, and ſo reconcile exaſperated brethren.

That the Sacrament is in the predicament of Relation, will be, I doubt not, eaſily granted me; and under that logical notion, I would thus define the Euchariſt.

The Euchariſt is a Sacrament inſtituted by Chriſt under the Elements of bread and wine, to repreſent, exhibit, and ſeal the Paſſion of Chriſt and the benefits thereof to a worthy Communicant. In which definition we meet with all thoſe things that are neceſſary to ſet forth the nature of a Relation. Which are two: The *Material* part, is the ſubject, or the oppoſite, in which the *Relatum* and *Correlatum* do exiſt. The *Formal* part conſiſts *in Fundamento & Termino*. The foundation ſhall ſupply the place of the efficient cauſe. The *Terminus*, the end, in abſolute Accidents. To apply this,

1. The *Material* part here is the bread and wine.

2. The *Relatum*, that reſpect Chriſts body hath to the bread: and the *Correlatum*, that reſpect that the bread again hath to Chriſts body.

3. The foundation is the inſtitution of Chriſt; for naturally theſe Elements ſignifie it not. Chriſt was the efficient cauſe or the author of it. The relation is from him.

4. The *Terminus* or end is evident, to repreſent, exhibit, ſeal, *&c.*

And thus all the words uſed by Divines in the explication of this myſtery may receive a candid interpretation, except that of *Rome*.

1. That

1. That Chriſt is in the Sacrament corporally, Subſtantially, and perhaps Conſubſtantially, may have a reſpect to the ſubject or *Suppoſite* of the *Relatum* and *Correlatum*, their meaning being no more than that he is there under the forms of bread and wine, not changed in ſubſtance, but in uſe; as it is in other Relations: As for example, betwixt a father and ſon; who though they relate to each other, yet they remain two diſtinct ſubſtances, and the ſame they were.
2. Sacramentally, will point out the Foundation or efficient cauſe: for therefore it is a Sacrament, becauſe Chriſt ordained it, and appointed the ſigns to have this Relation.
3. Typically and figuratively, will direct us to the firſt end, which is to repreſent, but this is not *finis ultimus*.
4. Spiritually, will put us in mind of the the ſecond end, which is to exhibit; for to the ſoul and ſpirit the grace is exhited, not to the body.
5. Really, puts us in mind of the laſt end, to Seal: and ſuch a real preſence muſt be admitted, or elſe the Communicant receives nothing.

Chriſt is ſaid to be preſent four manner of of ways.

1. Divinely, as God, and ſo he is preſent in all places, *Pſal.* 139. 7. *Whither ſhall I fly from thy preſence? I the Lord fill Heaven and Earth*, Jer. 23. 24.

2. Spiritually,

2. Spiritually, and ſo he is preſent in the hearts of true believers, *Eph.* 3. 17. *Chriſt dwells in our hearts by faith.*

3. Sacramentally, and ſo is he preſent in the Sacrament, becauſe he hath ordained the Sacrament to repreſent, and communicate Chriſts death unto us, 1 *Cor.* 10. 16, 17. *The cup of bleſſing which we bleſs, is it not the Communion of the blood of Chriſt*, &c.

4. Corporally; ſo preſent in *Judea* in the days of his fleſh.

And as the word preſence, ſo the word really, is diverſly taken: for ſometimes,

1. It is oppoſed to that which is feigned, and is but imaginary, and imports as much as *Truly.*

2. It is oppoſed to that which is meerly figurative, and barely repreſentative, and imports as much as *effectually.*

3. It is oppoſed to that which is ſpiritual, and imports as much as *Corporally* or *Bodily.*

We then believe Chriſt to be preſent in the Euchariſt divinely after a ſpecial manner, Spiritually in the hearts of the Communicants, Sacramentally or relatively in the Elements. And this preſence of his is *real*, in the two former acceptions of *real*; but not in the laſt, for he is *truly* and *effectually* there preſent, though not *corporally*, *bodily*, *carnally*, *locally.*

As for the Papiſts Tranſubſtantiation, it can have no place at all, except *in ſuppoſito* or *materiali.* And it is moſt abſurd to ſay, that the *ſuppoſitum Relati* is turned into the *ſuppoſitum Correlati.* In other Relations it is not, and why then in this? We know that the Father becomes not the Identical ſubſtance of the ſon, nor the ſon of the father; the husband of the wife,

wife, nor the wife of the husband. They remain diſtinct ſubſtances as before. Add to this, that this fiction of Tranſubſtantiation, beſides that it contradicts the confeſſed Rules of Arts and Reaſon, clearly takes away the Relation, and the eſſence of a Sacrament. For upon this corporal change, what becomes of the ſign? for if this were true, it were the very thing ſignified, and then the *Signum* and *Signatum* would be all one, which overthrows the definition.

I am of opinion, that it was the hard hap of the Church of *Rome* to riſe up in the defence of this errour: Should the Proteſtants have done it, they would have hiſſed them out of the School; and now their learned Jeſuits are obſtinate in it, to maintain their Churches infallibility. And the ground of my conjecture is that counſel, which Cardinal *Carpi* gave the Pope, enclining to have granted what was then deſired by ſome Princes and States, as Service in the vulgar tongue, the Marriages of Prieſts, and the Communion in both Kinds: The ſum whereof was, though theſe things deſired, were in themſelves matters of no great moment, yet upon the conceſſion of them the Hereticks would inferr, that the Chair had erred in her Injunctions and Conſtitutions, and then all was gone. *Conc.* Trident.

It is not Religion then, but Policy that upholds it, together with the child that is deſcended from it, the *Chimæra* of *Thomas* brain, Concomitancy: upon which fancy they mutilate this Sacrament, and deny the cup to the people. Againſt which Sacrilege, our Catechiſm proteſts in the following words.

2. *Which*

2. *Which the Lord hath commanded to be received.*

Mat. 26. 27. Ezek. 28. 3. His Command is extant, *Drink ye all of this*, and *Mark* 14. *They all drank of it.* As the Lord asked the King of *Tyre* in deriſion, *Art thou wiſer than Daniel?* So may we ask them, Are ye wiſer than Chriſt? will you dare to amend his inſtitution? And if they reply, That all there were Prieſts; I rejoyn;

1. That it reſts upon them to prove it, for it may be well doubted, whether they were ſo or no as yet. For the Apoſtles had the promiſe only of the Keys. *Dabo tibi claves Cœli*, Mat. 16. 19. To thee will I give the Keys; in the future tenſe. Actually they were not given, till they had their miſſion and commiſſion, *Joh.* 20. 21, 22, 23. which was after the Inſtitution. It is probable then they were not the Fathers of the Clergy before.

2. That by this argument the bread may as well be taken away from all but diſciples too; and ſo the Laity ſhould have no right to any part of the Sacrament.

3. That the practice of the ancient Church, which is the beſt rule to explicate any ſuch difficulty, is a clear proof that the cup belongs to the people. For they then received it.

Vid. Chemnit. *examn Concil.* Trid. *ſeſ.* 5. *Can.* 1, 2, 3. *Conc.* Conſt. *ſeſ.* 13. The teſtimonies are infinite for it. But I ſhall content my ſelf with that plain confeſſion, which is extant in the Council of *Conſtance* to their eternal ſhame.

a And

a And [we decree alſo] in like manner, that though in the Primitive Church this Sacrament was received by the faithful under both kinds; yet this cuſtom, to avoid ſome dangers and ſcandals, is reaſonably introduced, that it ſhould be received by the Prieſts in both kinds, and by the Laicks only in one kind, *&c.*

a *Et ſimiliter, quod licet in primitiva Eccleſia hujuſmodi Sacramentum recuperetur à fidelibus ſub utraq; ſpecie tamen hæc conſuetudo ad evitandum aliqua pericula & ſcandala, eſt rationabiliter introducta quod à conficientibus ſub utraq; ſpecie, & laicis tantummodo ſub una ſpecie ſuſcipiatur*, &c.

They confeſs the Primitive Church received in both kinds; yet to avoid I know not what ſcandals they decree otherwiſe, and in the ſame Act brand with the Name of Hereſy thoſe who oppoſe their determination. And command under the pain of Excommunication, that no Prieſt preſume to adminiſter the Sacrament to the People under the *Species* of bread and wine.

4. They ſhould do well to reconcile thoſe two Decrees, the firſt of their Pope *Gelaſius*; the other of their late Council of *Trent*. *Gelaſius* the Pope ſaith, *b* We find, that ſome, a portion only of the ſacred Body being taken, do abſtain from the Chalice of the Sacred Blood. Who (without doubt, becauſe I know not by what ſuperſtition being taught they are obliged) let them either receive the entire Sacrament, or be kept from the whole, becauſe the diviſion of one and the ſame myſtery cannot be without Sacrilege.

De conſ. diſt. 2. cap.

b *Comperimus quod quidam ſumpta tantummodo corporis ſacri portione, à calice ſacri cruoris abſtinent: Qui (procul dubio, quoniam neſcio qua ſuperſtitione docentur, ſtricti) aut integra Sacramenta percipiant, aut ab integris arceantur, quod diviſio unius ejuſdemq; myſterii ſine grandi non ſit ſacrilegio.* So *Gelaſius.*

But the Fathers of *Trent* are of another mind, and they magiſterially decree:

Conc. Trident. Seſſ. 5. Can. 1.

c If

c Si quis dixerit ex Dei præcepto vel de necessitate salutis esse, omnes & singulos Christi fideles utramq; speciem Eucharistiæ sumere debere, Anathema sit.

c If any man shall say, that all and every faithful Christian, by the Precept of God, or necessity of Salvation, ought to receive both *species* of the Eucharist, let him be *Anathema.*

In this contrariety, which way, I pray, should the poor people turn? The Pope saith plainly, that it is superstition to conceive the receipt of the bread sufficient, and sacrilege to divide the mystery; and commands that men should abstain from both, or receive both together. The Council curse all those that say, There is a precept of God to receive in both kinds, or that it is necessary to salvation: If you follow the Council, the Pope shall condemn you; if you follow the Pope, the Council hath anathematiz'd you. The people can rest themselves upon nothing but Christs command, *Drink you all of this*, when those that lead them are thus divided.

5. Lastly, This mutilation takes away one of the principal ends of this Sacrament: *viz.* The commemoration of Christs passion; for to have the blood within the body is no sign that it was shed, the pouring forth of the wine doth it far more to the life. Whereas our Saviour ordained both Elements to be distributed severally: that it might not only be preached to our ears, but represented to our eyes, how his blessed body and blood were separated for our sins.

Quest. What is the inward part, or thing signified?

Answ. *The body, and blood of Christ, which are verily and indeed taken and received by the faithful in the Lords Supper.*

Of

Of this anſwer there be two parts:

1. *That the body and blood of Chriſt* are ſignified by thoſe ſigns.

2. *That the body and blood of Chriſt, are verily and indeed taken and received by the faithful in the Lords Supper.*

1. The firſt is out of queſtion, and ſhewed ſufficiently before: yet both muſt be conceived with his proper Attribute. The body with crucifixion. The blood with effuſion. The *Body* as *given* for us, *Luk.* 22. 19. The *Blood*, as *ſhed* for us, *Mat.* 26. 28. Without which reflexion they will have little comfort and heart in them. Chriſts fleſh & blood are the true cauſes of eternal life, which yet they are not by the bare force of their own ſubſtance, but through the dignity and worth of his perſon, which offered them up by way of Sacrifice, for the life of the whole world; of which Sacrifice we have in this Sacrament a lively repreſentation and memorial.

2. *That the body and blood of Chriſt are verily and indeed taken and received by the Faithful.*

But this is not all, for what is here repreſented, is verily and indeed taken and received. It is on all hands confeſſed, that in this Sacrament there is a true and real participation of Chriſt, who thereby imparts himſelf, even his whole entire perſon, as a myſtical head, unto every ſoul that receives him, and that every receiver doth thereby incorporate and unite himſelf to Chriſt as a myſtical member of him, and of them alſo, whom he acknowledgeth to be his own. This though myſtically, yet it is truly; Eph. 5. 23, 30, 32.

though inviſibly, yet it is really done. Of this S. *Paul* aſſures us: *The cup of bleſſing, which we bleſs, is it not κοινωνία, the Communion*, or rather, *Communication of the blood of Chriſt? The bread which we break, is it not the Communion of the body of Chriſt?* 'Tis as if the Apoſtle had ſaid, Know you not this, that the breaking, taking, eating this bread, the pouring forth, taking and drinking this wine, is the real Communication of the body and blood of Chriſt to you? A queſtion figured by a Negative equivalent to a quick affirmative. Is it not, is ſomewhat more than It is. This then the Apoſtle intends to aſſert and aſſure a worthy Communicant, that, as verily as he eats the bread with his mouth, and takes down the wine, ſo verily God in Heaven beſtows on him, and communicates unto him the body and blood of his Saviour, and the benefits of that body and blood, which in two words are Pardon and Grace.

1 Cor. 10. 16, 17.

But becauſe the Sacrament in it ſelf being a corruptible and earthly ſubſtance muſt needs be thought an unlikely inſtrument to work ſo admirable effects in man, we altogether are to reſt upon the ſtrength of his glorious power and goodneſs, who is able, and will bring to paſs, that the bread and wine which he giveth us ſhall be truly the thing he promiſeth. This is an act of faith, which is required in every one that really means to partake of the benefit; and therefore the Catechiſm warily adds, that it muſt be taken and received.

3. *By the Faithful.*

Chriſts death in the Sacrament is offered to all, but it is effectual only to believers; *Joh.* 1, 12. *As many as received him, to them he gave power to become the Sons of God, even to them that believe in his Name.* Were the oral or outward manducation only neceſſary, then no queſtion the preſenting our ſelves only at his Table, the taking and eating were ſufficient: but when it is a *Spiritual* banquet, and *Sacramental* nouriſhment, that we are to receive there; if ever we intend to make it food of life, it muſt be digeſted by Faith. Through Faith it was the Fathers did ἀσπάζεσθαι ſalute with reverence, and embrace the promiſes; and the ſame way we are to have comfort by them. The reaſon is, becauſe whatſoever Chriſt hath done already, or hath promiſed hereafter to do for us, are to us as never done, as never to be done, till we believe them: that which gives them a being, and makes them preſent and exiſtent to us, is our Faith: as is ſhewed in the beginning of this Expoſition when I ſpoke of Faith. Heb. 11. 13. Heb. 11. 1.

In the midſt of that Sermon our Saviour preached at *Capernaum*, our Saviour delivers this poſition, *Joh.* 6. 57. *Verily, verily, I ſay unto you, he that believeth in me hath everlaſting life.* Then it follows, *That he was the bread that came down from Heaven*, verſ. 50. *That this bread was his fleſh*, verſ. 51. And then *verſ.* 53. he adds with a ſtrong aſſeveration, *Except ye eat the fleſh of the ſon of man, and drink his blood, you have no life in you.*

With which aſſertion many of his Diſciples were offended, and murmured at it.

For ſatisfaction then, he tells them, *verſ.* 63. *It is the Spirit quickeneth, the fleſh profiteth nothing: The words that I ſpeak unto you, they are ſpirit, and they are life.* They had not a literal, they had a Spiritual ſenſe; and he that would make them life unto him, muſt ſo underſtand them, believe that he was that heavenly Manna, and by Faith eat his fleſh, and drink his blood; for otherwiſe they would be of no effect, as appears by the cloſe, *verſ.* 64. *There are ſome of you that believe not*; believe not that I am the bread of life; believe not that I am the bread that came down from Heaven, believe not that the bread I will give is my fleſh: and neither this bread, nor this my fleſh can quicken ſuch a man, becauſe of his unbelief. Heb. 2. 19, 20. Evident then it is, that the body and blood of Chriſt are taken and received to effect, only by the faithful.

Farther yet, our Saviour at the inſtitution of this Sacrament acquaints us, *This is my body* Luk. 22. 16, 29. *which is given for you, this is my blood which is ſhed for you.* Not ſimply his body, nor ſimply his blood, but given and ſhed; not that only, but for you, and many more. This gift and effuſion are Acts done and paſt many years ſince; and that the Son of God cloathed with the fleſh of man, ſhould be ſo prodigal of his blood, and free and merciful in his gift, is beyond the apprehenſion of man, and the reach of reaſon. What is it then, that may perſwade us that ſuch a thing ſo many Rom. 5. 5, 6, 7, 8, 9, 10. years ago was done, that ſo merciful, ſo wonderful a kindneſs was done for men in general, that were ungodly enemies, ſinners; for us in particular, that were of theſe ungodly enemies, and as great and obſtinate as any ſinners, except our Faith? The Scriptures have fully

fully expreſſed it, truth hath ſpoken it, and therefore we believe it.

Which ſtrange, unexpected, unheard of mercy, it pleaſed him to repreſent, exhibit, and ſecure to us by his inſtitution of this Sacrament; and to command, that it be continued in his Church *in perpetuam rei memoriam*, to be an eternal memorial of his good will. To all which, Faith alone can give life and an intereſt. For this we believe too, and in confidence thereof approach and take this body, and this blood, being aſſured that by theſe ſymbols we receive all Chriſt. Out of which it is as clear as the Sun, that this Sacrament is received by, and only by the faithful. Unbelievers may receive *panem Domini*, the bread of the Lord: Believers only *panem Dominum*, that bread which is the Lord. *Auguſt.*

Queſt. What are the benefits whereof we are partakers thereby?

Anſw. *The ſtrengthning and refreſhing our ſouls by the body and blood of Chriſt, as our bodies are by the bread and wine.*

Two great Benefits there are, which a worthy Communicant receives from the Sacrament, 1. Strength. 2. Refreſhing. To expreſs which, it was ordained in thoſe Elements which have thoſe effects in the life of man.

1. The firſt is bread, that ſerves to ſtrengthen the body, being indeed the ſtaff of life, which being taken out of our hand, the body fails, and falls, decays, pines away, and winders to nothing. Pſal. 104. 15.

2. The other is wine, that is of great uſe to cheer the heart and make it glad, and this is therefore will'd to be adminiſtred to thoſe that mourn, and are oppreſt with grief; it Judg. 9. 13. Pſal. 104. 15. 1 Tim. 5. 23.

is alſo good againſt thirſt, it ſearcheth and cleanſeth wounds, and helps infirmities. Strength is from bread. Cheerfulneſs and refreſhing from wine.

Luc. 10. 34. In theſe it pleaſed our Saviour to inſtitute this holy Sacrament, to ſhew that the ſame effect is wrought in the inner man by the holy myſteries, that is in the outward by theſe Elements. That here our heart is eſtabliſhed by grace, and our ſouls with ſtrength, and our Conſcience made light and cheerful that it faint not, but evermore rejoice in his holy comfort. To inſiſt on theſe a little.

Heb. 13. 9.

1. *Strengthening.*

O taſt and ſee how gracious the Lord is: for to ſay, Receive my body, is as if he had ſaid, Receive the holy Ghoſt, that is, the graces of the holy Ghoſt. And this grace to the ſoul, is what bread, that ſtaff of life, is to the body, which I ſhall ſet down in the words of that pious and prudent Divine, learned Doctor *Hammond*. We can do nothing that is in order to ſpiritual life, but fall into ſin, cuſtom of which is the putrefaction of the ſoul, and ſo to eternal death, without grace: for having forfeited that ſtock that God gave us in Paradiſe, we have none of this kind left, but what Chriſt by his death purchaſed for us: by that great dear bargain there is come into the Church a new ſtock and ſtaple of Grace, and ſtrength for every one that ſhall ask it importunately, receive it watchfully, and make uſe of it diligently: *For to every one that hath, it ſhall be given*; given in that meaſure, which, though it will not enable any man, to live without ſinning, yet it will enable him to reſiſt

Pract. Cat. ſect. 3.

ſin,

ſin, and to ſerve God in ſo holy and righte-
a way with a ſincere heart, and ſo to perſe-
vere in it, that he will accept it.

Now the Conduit in this grace is the Sa-
crament; for by it Chriſt intended it ſhould
be conveyed to us; by it we are fortified
againſt the aſſaults of Satan; in the power of
Chriſts death we fight and conquer: For who,
having the death of Chriſt for ſin, lively
preſented unto him, as it is here, will yield
baſely to that ſin that crucified his Saviour?
Rather he will often put on his armour, defie
his enemy, ſtand up and fight till he hath de-
ſtroyed him. To encourage him againſt the
attempts and blows of his adverſary, he hath
from hence ſecurity, *Non inermes & nudi re-*
linquimur, ſed protectione ſanguinis & corporis
Chriſti munimur. We are not left naked and *Cyprian. Epiſt.*
unarm'd, but we are wall'd about with the 54.
protection of the body and blood of Chriſt,
ſo that now, *Tanquam leones ignem ſpirantes,*
ab illâ menſâ recedimus, facti diabolo terribiles, *Ad pop. Antioc.*
they are the words of *Chryſoſtom*, Triumphing *Hom.* 61.
upon this ſtrength, we depart from this Table
as Lions breathing out fire, and are become
terrible to the Devil himſelf: For finding
the power of Chriſt within us, he will be
afraid to aſſault us.

Every worthy receiver hath waſhed his ſoul
in the blood of the Lamb, and none but pro-
phane men will that day pollute it. For a
few hours you ſhall ſee men, *Holy, cautelous,* Rev. 6. 14.
devout, retired, not doing their own ways, not
finding their own pleaſure, nor ſpeaking their Iſa. 58. 13.
own words. Ask the reaſon, and the anſwer
is ready, they have been at the Communion.
Evident then it is that this ſtrength of grace

was received from thence. Did then but the like ſad and pious thoughts poſſeſs mens ſouls for the future, that doth upon that day; would they but continue and co-operate with that grace they then received, and confeſs the force of it by the effects, it could not be doubted, but their whole life would be more holy, their ways more righteous, they would never *crucifie Chriſt again*, who hath given them power, that they no more crucifie him, and to which if they be not wanting, they ſhall no more crucifie him: For what merit, force, vertue ſoever there is in his ſacrificed body and blood, we freely, fully and wholly have it imparted by this Sacrament.

Now if it be demanded, how ſo ſmall a piece of bread, or a ſpoonful of wine can produce this effect? The anſwer is eaſie, that it proceeds not from the Elements, but from the will and power of Chriſt, who ordained theſe to be means and inſtruments for that end. They remain in ſubſtance what they were; but in relation to him are more. It is ſpiritual bread, and ſpiritual wine, ſo called, not ſo much, becauſe ſpiritually received; but becauſe being ſo received, it cauſes us to receive the Spirit, and *by the power of the Spirit, a man may be enabled to do all things.*

Phil. 4. 13.

2. *Refreſhing.*

The Sacrament is a corroborative, and gives ſtrength; but that is not the ſole benefit; it is a Refreſhing alſo, as is well ſignified by wine, by which he that pants for thirſt hath his inward flame quenched; by which he that hath any indiſpoſition of body, hath his Infirmity

mity ſearched, and eaſed. Both may be refreſhed, cheered, gladded and cured by it. Pſal. 42. 1, 2. Pſal. 38. 4. Luc. 10. 30. Pſal. 38. 5.

A man ſcorch'd with the ſenſe of Gods wrath, is a thirſty ſoul; a conſcience oppreſſed with the weight of ſin, feels truly the burden of it, a ſoul wounded with the darts of ſin, is the wounded man, and is ſenſible of the *ſtink and corruption, becauſe of his fooliſhneſs:* Every man is full of infirmities and weakneſſes, and is in pain for them. All theſe are broken-hearted, faint, diſquieted, & have a deſire to be refreſhed. Now ſaith our Saviour, *Come unto me all ye that are weary and heavy laden and I will refreſh you.* His free pardon and remiſſion; his ſpeaking peace to the unquiet conſcience; his ſaying, *Thy ſins are forgiven thee,* to the heavy loaden and ſin-ſick-wounded ſoul, is the greateſt refreſhment, the joyfulleſt tydings, the cheerfulleſt cordial that can be adminiſtred. Luc. 4. 18. Mat. 11. 28. Rom. 3. 24. Iſa. 57. 19. Luc. 7. 47, 48.

And this he is pleaſed to adminiſter in this cup, in which is this cheerful wine, *His blood, which was ſhed for many, for the remiſſion of ſins,* Mat. 26. 28. Bring the ſcorched and thirſty ſoul to this fountain, and it will refreſh and cool his heat: Bring the burdened Conſcience to this blood, and it will unload him: Bring the wounded man to this wine, and it will ſearch and cure his ſores: all infirm ſinners to this cup, and it will refreſh them. In this blood there is an Artery by which the vital Spirit is convey'd, that will quicken, revive, and cheer up any fainting and dying ſoul.

'Tis not without Reaſon that the wiſe Compoſers of our Liturgy have inſerted thoſe choice Texts at the Communion, and commended them with this Preface. Hear what comfortable words our *Saviour Chriſt* ſaith to all that turn to him. *Come*

Mat. 11. 28. John 3. 16. *Come unto me all ye that travel and are heavy laden, and I will refreſh you. So God loved the world, that he gave his only begotten Son, to the end that all that believe in him, ſhould not periſh, but have everlaſting life.*

Hear alſo what S. *Paul* ſaith,

1 Tim. 1. 15. *This is a true ſaying, and worthy of all men to be received, that Jeſus Chriſt came into the world to ſave ſinners.*

Hear alſo what S. *John* ſaith,

If any man ſin, we have an Advocate with the Father, Jeſus Chriſt the righteous, and he is the propitiation for our ſins.

Here then is the right place for *Surſum corda*, Lift up your hearts. A form ſo ancient, and ſo uſual in moſt Liturgies. Sacerd. *Sancti Jacob. Liturg. Attollamus mentem & corda*, Let us lift up our mind and heart. Pop. *Dignum & juſtum eſt.* Sac. *Vere dignum & juſtum eſt*, It is meet and right. *Baſilii Liturg. Surſum ſint mentes*, Let your minds be above.

Biblioth. patrum, Tom. 4.

Pop. *Sunt ad dominum*, They are to the Lord.

Sac. *Gratias agamus*, Let us give thanks.

Mozarabum. Pop. *Dignum & juſtum eſt.* Sac. *Æquum certe & juſtum.*

Sac. *Aures ad Dominum.* R. *Habemus ad Dominum.*

Sac. *Surſum corda.* R. *movemus ad Dominum.*

Chor. *Dignum & juſtum eſt.* S. *Dignum & juſtum eſt.*

Cypr. *de orat. Dominica. Surſum corda. Habemus ad Dominum.*

And

And *Pammelius* in his Notes on the place, gives in divers other Teſtimonies for this form in uſe at the Sacrament. We have then trod in the ſteps of the Ancients, and with them ſuffered it to ſtand in its proper place.

For if ſo kind a call, *Come unto me*: if the manifeſtation of ſo great love: if a truth ſo greatly beneficial: if Jeſus that came into the world to ſave ſinners, to be an Advocate, to be a propitiation for ſins, cannot raiſe the heart, cannot refreſh the ſpirit of a weary and heavy laden ſoul and conſcience, nothing will.

It is therefore very meet and right, and our bounden duty to give thanks to God, that he ſo loved the world, that he ſent his ſon into the world, that whoſo believes in him ſhould not periſh, but have everlaſting life; and it is again as meet and right, and our bounden duty to give thanks to our Lord and Saviour Jeſus Chriſt, that he would give his body to be crucified, and his blood to be ſhed for us, and a Sacrament to repreſent and exhibit the merit thereof unto us.

A Sacrament from which we receive ſtrength and refreſhing: ſtrength to encounter ſin: and refreſhing, when oppreſſed by ſin; eaſe and remiſſion from the condemnation, and freedom and liberty from the Dominion. In two words, the benefits are Sanctification and Juſtification. For upon the grant of the Pardon and Remiſſion (without which there can be no refreſhing) we are juſtified, and upon the gift of this ſtrength we are ſanctified: we ariſe from villainy to vertue, from death to life, from impurity to ſanctity; and if we improve this power of Grace, and proceed Rom. 8. 2.

ceed to purifie our ſelves by it, it will never leave us, nor forſake us, till it hath brought us to glory.

Queſt. What is required of them which come to the Lords Supper?

Anſw. *To examine themſelves, whether*

1. *They repent them truly of their former ſins, ſtedfaſtly purpoſing to lead a new life.*

2. *Have a lively faith in Gods mercy through Chriſt.*

3. *With a thankful remembrance of his death.*

4. *And be in charity with all men.*

They are to Examine.

The duty here injoined is examination, not enjoined by the Church, but by S. *Paul*, 1 Cor. 11. 28. *Let a man examine himſelf, and ſo let him eat of this bread, and drink of this cup.* The Apoſtles word is δοκιμαζέτω, let him prove, try, bring himſelf to the Teſt, and touch; which notes a diligent and exact enquiry, ſuch as Lapidaries and Gold-ſmiths uſe, to find out true metal from counterfeit, good from bad.

And this *Examination* is neceſſary, ſo that it is not in our choice to do it, or to leave it undone. S. *Paul*'s Illative proves it, *Let a man examine himſelf, Therefore.* If he mean not to be in the caſe of the *Corinthians* to whom he writes, who for their irreverent, ſinful, and diſorderly approach, were unworthy Communicants, and guilty of the body and blood of Chriſt, he muſt examine. Now the things about which he is to enquire, are theſe;

1 Cor. 11. 29.

1. *Repentance.*

1. *Repentance.*

Both parts of this Duty are here ſet down.

1. A ſenſe, a ſorrow, a confeſſion of our former ſin.
2. A ſtedfaſt purpoſe and reſolution to lead a new life.

1. Sin defiles our perſons, this pollution makes us odious in the eyes of God, excludes from Heaven, brings calamity upon us, and death both temporal and eternal: of which, till a man be truly ſenſible, he will never be a true Penitent. Ezek. 16. 6. Pſal. 5. 5. Rev. 21. 27. Rom. 6. 23. Rom. 7. 24.

2. But upon a true Conviction by his Conſcience, that this is his miſerable condition, his ſoul will be humbled, ſorrowful and contrite, caſt down, and grieved, not only that he hath incurr'd this danger (for that is but Attrition) but heavy and ſad, that he provoked ſo good a God, ſo compaſſionate a Father, ſo gracious a Redeemer, ſo bleſſed a Sanctifier; and this is truly Contrition.

3. And upon this compunction and contrition, he will fall to confeſs and acknowledge his ſin, in the humbleſt manner. He will be his own accuſer, and draw a full Endictment againſt himſelf: Enumerate to God all his known ſins, and aggravate them againſt himſelf with all the heightning circumſtances: As for thoſe he knows not, he will beg pardon in ſome ſuch form, *O cleanſe thou me from my ſecret faults. Lord be merciful to me a ſinner.* Pſal. 32. 5. 1 Joh. 1. 9. Pſal. 19. 12. Luke 18. 13.

4. But

4. But the penitents work is not yet done, the greateſt is yet behind, which is *a ſtedfaſt purpoſe and reſolution to lead a new life.*

1. This muſt certainly be in a Communicant; for he that brings to this holy Table a purpoſe and intent to continue in his ſin, comes in his ſin ſomewhat like *Judas*, that came and received, and yet continued his purpoſe to betray his Maſter. Before then we approach, there muſt be a vow of a new life, an abjuration of all our former evil ways, and a full and ſtedfaſt reſolution againſt them.

Joh. 13. 30.

Tit. 2. 12.

2. And this reſolution muſt be brought to act; for it is not enough to reſolve to do good, but we muſt be good; to purpoſe to lead a new life, but we muſt lead a new life: and though that through ignorance, infirmity, ſudden ſurreption, or violence of Temptation, the ſame ſins ſteal upon us, yet we muſt humble our ſelves, confeſs them, be contrite and beg pardon for them, reſiſt and fight againſt them, and diligently labour that they return no more, at leaſt that they reign not, which will never be ſo long as we mortifie them.

1 Tim. 6. 12.
2 Tim. 4. 7.
Eph. 6. 10, ad 19.

2. *Faith.*

The next thing that a Communicant is to examine himſelf of, is his faith: *Whether he hath a lively faith in Gods mercy through Chriſt.*

Faith.

1. Faith is requiſite, becauſe, as is proved before, *The body and blood of Chriſt are verily and indeed taken and receiv'd by the faithful, and only by the faithful.*

A

A lively Faith.

2. This faith muſt have life in it, for it muſt be a *lively faith*, which if it be, it will be doing, for there is no life without action; it will ſhew it ſelf in thoſe parts, where our life doth appear, at the heart, tongue and hand. A dead faith it is, that moves not at theſe parts, and is never conſummate by love. Gal. 5. 6. 1 Cor. 13.

In Gods mercy.

3. This faith for the object hath *Gods mercy*, upon that it reflects as the fountain, whence his revelations have proceeded, in which his Covenant for mans Redemption is eſtabliſhed, his promiſes to penitent believing ſinners are made. For if ye ſhall enquire the reaſon of ſo much goodneſs, no other can be given, but the riches of mercy. *Thou Lord haſt done it, for even ſo it pleaſed thee. The zeal of the Lord of Hoſts hath done this. So he loved.* No more can be ſaid. Epheſ. 2. 7. Luke 12. 32. Iſa. 9. 7. Joh. 3. 16.

Through Chriſt.

4. But now if you enquire, how this mercy became ours. The anſwer is eaſie, it was *Through Chriſt*. *He of God is made unto us wiſdom, righteouſneſs, ſanctification, redemption.* When the holy Ghoſt deſcended upon him, a voice teſtified from Heaven, *This is my beloved Son in whom* (complacui) *I am well pleaſed*: pleaſed with him, and pleaſed with us for his ſake. *By him* we are predeſtinated, *by him* adopted, *in this beloved* accepted. *In him* 1 Cor. 1. 30. Mat. 3. 17. Eph. 1. 5, 6, 7. Joh. 14. 3. Rom. 8. 18.

him redeemed, and according to the *riches of his grace we have obtained remiſſion of ſin, and through him* at laſt we ſhall be glorified.

3. *Thankfulneſs.*

Which benefits becauſe we receive from the Croſs, therefore to this our faith there muſt be joined a thankful remembrance of his death.

A Remembrance.

1. A remembrance of it; the Sacrament was ordained for that end: On all hands it is agreed, that it is a Sacrifice of Commemoration; not to remember then how Chriſt died for us, were to fruſtrate the chief end of the inſtitution.

A Thankful Remembrance.

But barely to remember it, will not ſuffice: It muſt be a *Thankful remembrance.* Now he who will be a thankful man, muſt do two things.

1. He muſt recount, declare, and publiſh, what it is that hath been done for him, *Pſal.* 66. 14. The mercy and grace would not be kept cloſe, and concealed, but at large ſet out in the Congregation, and to all poſterity: at this time then we are to commemorate the goodneſs of God in all, but eſpecially his great bounty in giving his Son to die for us.

Luk. 2. 17.
Pſal. 96. 3, 10.

2. He is bound to lift up his heart and voice, and praiſe God, chanting forth that χερουβικὸν, the Anthem of the Seraphims therefore

fore, *i. e.* for the redemption of the World by the death and paſſion of our Saviour Chriſt, and for the inſtitution of theſe holy myſteries as continual pledges of his love, and remembrances of his death. [With Angels and Archangels, and with all the company of Heaven, we laud and magnifie thy glorious Name, evermore praiſing thee, and ſaying, Holy, holy, holy, Lord God of Hoſts, Heaven and Earth are full of thy Glory: Glory be to thee, O Lord moſt High.] See *Act.* 2. 46, 47.

4. *Charity.*

Hitherto a Communicant hath been directed to try and ſearch his heart whether it ſtands right to God. But now he muſt deſcend, and examine how it ſtands to man. For God will not have him come and offer a gift upon his Altar, if his heart *be leavened with envy, malice, and uncharitableneſs.* Nat. 5. 23.

As this Sacrament ſeals up the Communion of the members with the head, ſo it ſeals up the Communion of the members one with another. The Lord ordained theſe Elements of ſuch things, that being many in themſelves, yet of many become one: Bread is made of many grains of wheat; wine of many grapes; and yet the meal of thoſe divers grains, are moulded up into one loaf, and the wine of thoſe ſeveral berries are preſſed into one cup: to teach us, that all the Communicants at this holy Table, how many ſoever there be, ought to agree together in *one*, like members of *one body*: as having *one Father, one Faith, one Baptiſm, one Inheritance*, as parts quickned by *one* and the ſame *Spirit*,

Eph. 4. 4,5,6. brethren to be ſaved by *one* and the ſame *Chriſt*.

Now this love and charity will be conſpicuous by two effects. 1. In giving. 2. And in forgiving.

1. In giving to, and relieving the neceſſities of our poorer brethren. Hard it is for any man to ſhew that the Sacrament in the Primitive Church was adminiſtred without an Offertory. Mention is made of the liberality and charity expreſſed at their breaking of bread. And 1 *Cor.* 16. 2. A command there is, that upon the *firſt day of the week* (a day appointed for the Sacrifice) *every man ſhould ſet apart ſomewhat for the uſe of the poor*. All Liturgies of the Church record it, and ours intends it, and ſpeaks for it, in thoſe ſentences that perſwade it, and in the ſubſequent prayer, were we deſire of God *to accept our alms*.

Acts 2. 46.

Mat. 5. 23.

2. The ſecond act of charity is Forgiving, for which we have our Saviours Precept. His example, *Father forgive them*. The danger, if it be not done, our prayers not accepted, our ſins retained, our pardon never ſeal'd. *For if you forgive men their treſpaſſes, your heavenly Father will forgive you: But if you forgive not men their treſpaſſes, neither will your Father forgive your treſpaſſes*. See *Mat.* 18. *ver* 23. to the end.

Mat. 6. 14,15.

The

The Analysis of the exhortation before the Communion.

To help the weaker capacities in this necessary work, I suppose it may be worth labour to analyze, and reduce to these heads that grave exhortation which the wise composers of the *Liturgy* have prefixed before the *Communion*: which begins thus:

Dearly beloved in the Lord, ye that mind to come to the holy Communion of the body and blood of our Saviour Christ, must consider what S. Paul *writes to the* Corinthians.

How he exhorts all persons diligently to try and examine themselves before they presume to eat of that Bread, and drink of that Cup.

The Duty.

1. In which words the Ministers mind Communicants of their duty, which is a diligent trial and examination.

2. And that they may the easilier perswade them to this,

They produce a double reason { 1. From the benefit. 2. From the danger and punishment.

1. From the benefit to a worthy Receiver.

1. *For as the benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament:*

For then we spiritually eat the flesh of Christ, and drink his blood; then we dwell in Christ,

and Chriſt in us; we be one with Chriſt, and Chriſt with us.

2. *From the danger and puniſhment to an unworthy Receiver.*

The Danger.

So is the danger great, if we receive the ſame unworthily: for then,

1. *We be guilty of the body and blood of Chriſt our Saviour.*

2. *We eat and drink our own damnation, not conſidering the Lords body.*

And Puniſhment, or Conſequent.

3. *We kindle Gods wrath againſt us.*

4. *We provoke him to plague us with divers diſeaſes, and ſundry kinds of death.*

3. Upon which important reaſons they dehort all Scandalous and notorious ſinners (meaning ſuch who intend to perſiſt in thoſe ſins) that they abſtain.

Exhortation.

Therefore if any of you be a blaſphemer of God, a hinderer or ſlanderer of his word, an adulterer, or be in malice or envy, or in any other grievous crime, bewail your ſins, and come not to this holy Table: Adding this weighty reaſon (which is but a repetition of the former danger and puniſhment) *Leſt after the taking of this holy Sacrament, the Devil enter into you, as he entred into* Judas, *and fill you full of all iniquities, and bring you to deſtruction of body and ſoul.*

4. Then

4. Then follows an advice how Communicants muſt prepare themſelves.

1. To Judge.

1. *Judge therefore your ſelves, brethren, that you be not judged of the Lord.* That they erect a Court in their own Conſciences, accuſe, indict, arraign, and condemn themſelves for their ſins, and ſo prevent that condemnatory ſentence, which otherwiſe the Lord will pronounce upon them.

2. To Repentance, both parts.

2. *Repent you truly of your ſins paſt: Amend your lives.*

3. Faith.

3. *Have a lively and ſtedfaſt Faith in Chriſt our Saviour.*

4. Charity.

4. *Be in perfect Charity with all men: So ſhall you be meet partakers of theſe holy myſteries.*

5. Thankfulneſs.

5. *And above all things, you muſt give humble and hearty thanks to God the Father, the Son, and the holy Ghoſt.*

The Cauſe.

For the Redemption of the World, by the death and paſſion of our Saviour Jeſus Chriſt, God and Man,

Both

Both parts of Thankfulness { 1. Annunciation. 2. Praise.

The Commemoration or Annunciation of Gods goodness to us.

1. *Who did humble himself, even to the death upon the Cross for us miserable sinners, which lay in darkness and the shadow of death.* 2. *That he might make us the children of God.* 3. *And exalt us to everlasting life.*

4. *And to the end we should always remember the exceeding great love of our Master, and only Saviour Jesus Christ thus dying for us, and the innumerable benefits which, by his precious blood-shedding, he hath obtained to us.*

He hath instituted and ordained holy mysteries, as pledges of his love, and continual remembrance of his death, to our great and endless comfort.

The Doxology, Acclamation or Hymn.

2. *To him therefore with the Father, and the holy Ghost, let us give* (as we are most bounden) *continual thanks;*

Submitting our selves to his holy will and pleasure, and studying to serve him in truth, holiness and righteousness all the days of our life. Amen.

The

The Poſtſcript.

Courteous Reader,

WHat is in this Explanation of the Creed ſuccinctly and poſitively delivered, is more fully and amply expounded by the Author in a large Book of Sermons extant upon every Article; for which he hath choſen apt Texts. If therefore any man deſire a more ample information about thoſe myſteries, he may, if he pleaſe, peruſe that Book.

FINIS.